A CATECHISM

Containing the

PRINCIPLES OF Christian Religion.

Together with

A Preparation Sermon

Before the Receiving of the

Holy Sacrament OF THE Lord's-Supper,

As it was Preach'd in *Serjeants-Inn-Chappel* in *Fleet-street*, *London*.

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Thomas Wright
His Book

BIBLIOTHECA BODLEIANA

THE PREFACE.

Ephes. 6. 4. *Fathers, bring up your Children in the nurture and admonition of the Lord.* Gen. 18. 19. 2 Tim. 1. 5. & 3. 15.

A *Catechism* is a Word now uſed in a Church-ſence, ſignifying a *little Book*, containing the Brief Summ, or Chief Principles of Chriſtian Religion.

He who Teacheth, is called a *Catechiſt*; and he who is Taught, *Catechumenus*, a Diſciple, Scholar, one taught, inſtructed, or edified. All which words are derived from [ηχω] *a Sound*; from whence comes the Engliſh word *Echo*, which is but a Repetition of the Voice, or a Return, or Report of what is uttered. — And therefore, not without Reaſon, did the Spirit of God chuſe, and the Church

retain those Notions: Because the Chief Principles of Christianity were, at first, instilled by the Ear, (which is called *Wisdom's Gate*,) the Sound of the Apostles Words going out into all Lands. They are but Eccho's, or Sounds, whose Property is, to report what is heard.

This is to be observed by all *Catechists*, who are not to teach for Fundamental Doctrine their own Imaginations and Conceits, but to sound into the Ears of others, what they have heard, and nothing but what they have heard, *viz.* the certain Words of Christ, and his Apostles, first sounded in the Gospel, we are to teach you nothing but what we have been taught by Christ and his Apostles.

The *Catechist*, called by St. *Paul*, [Κατηχῶν] *he that Teacheth*: In the Primitive Church [ὁ Κατηχήτης] *the Catechist*. An Office which the greatest Doctors of the Church have not disdained, or thought beneath them; as *Pantenus*, *Clem. Alexand.* *Origen*, *Cyrill*, *Greg. Nyss.* and *Nazianz.*

Gal. 6. 6.

The

The *Catechumeni*, or Catechiſed, in the Primitive Times, were commonly of Two ſorts, and truly ſo may well be in our Times.

1. *Adulti*, Men grown, whether *Jews* or *Gentiles*, who were perſwaded to receive the Goſpel, but were not yet baptized, and conſequently, not to be admitted to the Ordinance of the Lord's Supper, till they had given an account of their Faith, and promiſed to lead an holy Life, conſonant to the Rules of the Goſpel.

2. Children of Chriſtian Parents, born in the Pale of the Church; — who, becauſe born within the Covenant, and by Baptiſm admitted ſolemnly into the Congregation of Chriſt's Flock, when grown to a Capacity of Learning, were taught the Principles of Chriſtianity. Of which when they could give a competent Account, were brought to the Biſhop to be Confirmed.

Matter of Catechiſm only, of ſuch things as neceſſarily, or very pro-

profitably to be known by every Christian.

Questions Short, *Answers* Full and Pertinent; that might be easilier learned and remembred, given and taught in fewest & plainest Words that might. — 'Tis not reason that Rules should be long, and loaden with unnecessary Words. Our Saviour reduced the whole Law to two Heads, *Love to God*, and *Love to our Neighbour*. — St. *Paul*, to one Syllable, viz. *Love*; *Love is the fulfilling of the Law*. — *Repentance towards God, and Faith towards our Lord Jesus Christ*, — set down as the Summ of the Gospel.

Mat. 22. 37.

Rom. 13. 9, 10.

Act. 20. 21.

Heb. 6. 1.

These then are the principal Matters of any Catechism; and the briefer the Rules are about them, the better. —— 'Tis the Commendation of the *Church-Catechism*, 'tis Short, 'tis Plain: No cause of this Complaint, *Brevis esse laboro, obscurus fio*; Tho' brief, yet not dark and obscure.

This to be learned of every Child.] With us Persons to be instructed in

in theſe Principles, Children; not excluding Elder Perſons, in caſe of Ignorance. Our Church ſuppoſing the Aged to be well grounded in theſe Principles, (they ſhould be ſo indeed, but Experience ſhews the contrary,) fits and enjoyns theſe Leſſons to the Younger ſort. And indeed, this is according to the Command of God, [*Words which I command thee this day, ſhall be in thy heart; And thou ſhalt teach them diligently unto thy children.* — Deut. 6. 6, 7. *Forget not things thine eyes have ſeen; teach them thy ſons, and thy ſons ſons.* — Chap. 4. 9. *Fathers, bring up your children in the nurture and admonition of the Lord.* — Eph. 6. 4. *Treading in the ſteps of* Abraham, *that taught his Houſhold Covenant.* — Gen. 18. 17. *And the Mother of* Timothy, *who inſtructed her Son in the Scriptures, from a Child.* — 2 Tim. 3. 15.] — This is one way to have good Children, and good Servants. — However, I ſhall have Comfort in performing my Duty. But, I ſay, by means of Catechiſing Children reaſon'd with Religious Prin-

Principles (before Malice, Pride, Self-love, by Ends, lustful Inclinations, or corrupt Examples) have depraved their Minds and Actions, a good Foundation would be laid betimes, for the ordering of their Converſation aright; and the Seed of the Word would be preſerved in them whole and ſound. — Men would be better Livers, and ſounder Believers: Horrid Vices, nor Helliſh Heretical Opinions, would not ſo much prevail. — For, doubtleſs, were the Younger ſort but well ſeaſoned with Orthodox Truths, and the undeniable Principles of Chriſtian Religion, they could not be as Children *toſſed to and fro, and carried about with every wind of doctrine*, nor ſo eaſily hurried down the ſtream of prevailing Wickedneſs. — The Jeſuite would not gain ſo many Proſelytes, nor the Sectary ſo many light-headed Followers.

A CATE-

A CATECHISM,

Containing the

PRINCIPLES OF Chriſtian Religion, &c.

Queſt. What ought to be the Chief and Continual Care of every Man in this Life?

Anſw. To glorifie God, and ſave his Soul: as St. *Paul* ſaith,

Whatſoever ye do, do all to the glory of God. 1 Cor. 10. 31.

Q. Whence muſt we take Direction to attain hereunto?

A. Out of the Word of God alone.

Q. What call you the Word of God?

A. The Holy Scripture immediately inſpired, which is contained in the Old and New Teſtament; as St. *Paul* ſaith,

All ſcripture is given by inſpiration of God. 2 Tim. 3.

Q. What is your Opinion concerning the Bible, or that Book which we call the Scripture?

A. I stedfastly believe it to be the true Word of God, written by holy Men, as they were taught and moved by the Holy Ghost.

1 Thes. 2. 13. *When ye received the word of God which ye heard of us, ye received not the word of men, but as it was indeed the Word of God.*

Mat. 10. 20. *For it is not ye that speak, but the Spirit of my Father which is in you.*

2 Sam. 22. *The Spirit of the Lord spake by me, and his word was in my tongue.*

1 Pet. 1. 21. *For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost.*

Q. To what end were the Scriptures written?

A. To Teach, Instruct, Convince, Correct, and Comfort.

2 Tim. 3. 16. *All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.*

——*Ver.* 17. *That the man of God may be perfect, throughly furnished unto all good works.* Rom. 15. 4.

Q. What

Q. What doth the Scripture especially teach us?

A. The saving Knowledge of God, and Jesus Christ.

And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent. Joh. 17. 3.

Search the scriptures, for in them ye think ye have eternal life, and they are they which testifie of me. Joh. 5. 39.

Q. What doth the Scripture teach thee concerning God?

A. It Teacheth me, and I verily Believe it, and am perswaded that there is a God, as is proved,

For the invisible things of him, (that is, his Eternal Power and Godhead) are seen by the Creation of the World, being considered in his Works, to the intent they should be *without excuse,* Rom. 1. 20. Acts 14. 17.

Who is an Essence, or Spiritual Substance:

And God said to Moses, I am that I am. Exod. 3. 14.

God is a Spirit, and must be worshipped in spirit and truth. Joh. 4. 24.

Q. How many Gods be there?

A. Only One, and no more:

Unto us there is but one God, which is the Father. 1 Cor. 8. 6.

Deut. 4. 35. *Unto thee it was shewed, that thou mightest know that the Lord he is God, and that there is none but he alone.*

Q. How is this One God to be conceived of us?

A. Not by framing any Image of him in our Minds;

Deut. 4. 15, 16. *Take good heed therefore, that ye corrupt not your selves, and make you a graven image, or representation of any figure, whether it be the likeness of male or female.*

neither can we conceive him in his glorious Nature;

Judg. 13. 18. *Why askest thou thus after my name, which is secret?*

but we are to conceive God as he hath revealed himself in his Word, by his Properties and Works.

Q. What are the chief Properties of God?

A. He is most Wise;

Rom. 11. 33. *O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!*

Most Holy;

Isa. 6. 3. *Holy, holy, holy is the Lord God of Hosts, the whole earth is full of his glory.*

Righteous;

Righteous;

The Lord is righteous in all his ways, and holy in all his works. Pſal. 145. 17.

Juſt;

God is true, and without wickedneſs: juſt and righteous is he. Deut. 32. 4.

Merciful;

The Lord, the Lord God, merciful and gracious, long-ſuffering, and abundant in goodneſs and truth, keeping mercy for thouſands, forgiving iniquities, tranſgreſſions and ſin. Exod. 34. 6, 7.

True and Unchangeable;

My covenant will I not break, nor alter the things that is gone out of my mouth. Pſal. 89. 34.

Heaven and earth ſhall paſs away, but my words ſhall not paſs. Mat. 24.

Preſent in all Places;

O Lord, thou haſt tried me, and known me; thou knoweſt my ſitting and riſing; thou underſtandeſt my thoughts afar off. Pſal. 139. 1, 2, 3, 4.

Thou compaſſeth my path, and my lying down, and art acquainted with all my ways; for there is not a word in my tongue, but lo, O Lord, thou knoweſt it altogether. Jer. 23. 12.

Almighty;

And the Lord ſaid, I am God Almighty; Walk before me. Gen. 17. 1.

Eternal;

Is. 44. 4. *I the Lord am the first, and with the last I am the same.*

Infinite in Presence;

Jer. 23. 23. *Am I a God at hand, saith the Lord, and not a God afar off?*

—— *Ver.* 24. *Can any hide himself in secret places, that I shall not see him? Do not I fill heaven and earth? saith the Lord.*

Infinite in Power;

Deut. 10. 17. *For the Lord your God is God of gods, and Lord of lords; a great God, mighty and terrible,*

Psal. 115. 3. *being able to do whatsoever he will.*

Q. What are the Works of God, by which we are to conceive him?

A. They are Two principally, Creation and Preservation.

How are we to conceive God, in respect of Creation?

A. That he is the most Mighty Creator of the World, and of every Thing that hath a Being in the World.

Act. 4. 24. *O Lord, thou art the God which hast made the heaven, and the earth, the sea, and all things that are in them.*

Q. There be many Evils, and hurtful Things in the World, as venomous and poysonous Beasts, Herbs, and such like; Did God create them?

A. Yea, God did create all these things, as in *Gen.* 1. 25. But we must under-

understand, that God made not poysonous Creatures so at the first, but they became so by the Fall of Man, and are now for the Correction and Punishment of Man, for Sin; which should not have been so, if Man had not fallen.

Cursed be the earth, for thy sake; thorns also and thistles shall it bring forth to thee. Gen. 3. 17, 18.

Q. Did God make Sin, Sickness, Diseases, and Death, or no?

A. No; these be no Creatures of God. Sin is no Creature of God, but the Destruction of God's Image which is a Creature; and Sicknesses, Diseases, and Death, came into the World by Sin, and follow Sin.

As by one man sin entred into the World, and death by sin: so death went over all men, forasmuch as all men have sinned. Rom. 5. 12.

Q. What is the Work of Creation?

A. It is the Making of all Things in their several Kinds, of Nothing, by the mighty Power of God, in the first Six Days of the World

For in six days the Lord made heaven and earth, the sea, and all that in them is. Exod. 20. 11.

And are not made of things which did appear. Heb. 11. 3.

Q. In what Form and Manner were all Things created?

A. In an excellent Order, and exceeding Good.

Gen. 1. 31. *And God saw all that he had made, and lo it was exceeding good.*

Q. For what End did God make all Things?

A. For the Praise of his Power, Goodness, Wisdom, Perfection and Freedom.

Prov. 16. 4. *The Lord hath made all things for his own sake; yea, the wicked for the day of evil,* Rev. 4. 11.

Q. What is the Second Work whereby we are to conceive God in our Minds?

A. We are to conceive him in our Minds, as the most Wise and Mighty Preserver of all Things created. God

1 Pet. 4. 19. is a *faithful Creator*: He did not only make Heaven and Earth, and all Things in them, and so leave them; but he, by his wise Providence, and mighty Power, doth preserve and govern the same.

Q. What is that Preservation or Providence of all things?

A. The Almighty Power of God every where present,

Jer. 23. 24. *Can any hide himself in secret places, that I shall not see him? saith the Lord: Do not I fill heaven and earth?*

whereby

whereby he doth, as it were, with his Hand, *uphold* and govern Heaven and Earth, with *all* the Creatures therein. So that those things which in the Earth grow, as likewise Rain and Drought, Fruitfulneſs and Barrenneſs, Meat and Drink, Health and Sickneſs, Riches and Poverty: In a word, *all* Things come not raſhly, or by Chance, but by his Fatherly Counſel and Will; as is manifeſt: *Viz.* Heb. 1. 3.

Let us now fear the Lord our God, that giveth rain, both early and late, in due ſeaſon. Jer. 5. 24.

He gave us rain from heaven, and fruitful ſeaſons; filling our hearts with food and gladneſs. Act. 14. 17.

The rich and the poor meet together, the Lord is the Maker of them all. Prov. 22. 2.

Are not two ſparrows ſold for a farthing? and one of them ſhall not fall to the ground without your Father. Mat. 10. 29.

The lot is caſt into the lap, but the whole diſpoſition thereof is of the Lord. Prov. 16. 13.

Q. How know you that God upholdeth and governeth all things by his moſt wiſe and mighty Power, and by his ſpecial Providence?

A. By Experience we ſee that Meat and Drink being void of Life, yet preſerve the Life of Man. Cloathing being void of Heat, yet it keeps the

Body

Body warm; which could not be, but by the ſpecial Providence of God.

Q. What doth the Knowledge of the Creation and Providence of God teach us?

A. That in Adverſity we may be Patient, and Thankful in Proſperity, and have hereafter our chiefeſt Hope repoſed in God our moſt faithful Father, being ſure that there is nothing which may withdraw us from his Love; foraſmuch as all Creatures are ſo in his Power, that without his Will, they are not able not only to do any thing, but not ſo much as once to move.

Q. What are we further to Believe and Conceive concerning God?

A. That in One Spiritual and infinitely Perfect Eſſence there be Three Divine Perſons; the Father, the Son, and Holy Ghoſt: as is proved,

Gen. 1. 26. *Furthermore, God ſaid, Let us make man.*

Hereby ſhewing, that in the Unity of the Godhead there is a Plurality, which is not Accidental, nor Eſſential, but Perſonal.

Mat. 28. 19. *Go therefore and teach all nations, baptizing them in the name of the Father, and the Son, and the Holy Ghoſt.*

Theſe Three Perſons are not Three ſeveral

several Substances, but Three distinct Subsistences, or Three divers Manner of Beings, of One and the Same Substance, and Divine Essence.

Q. Why is the First Person named Father?

A. 1*st*, In respect of his Natural Son Christ;

This is my beloved Son, in whom I am well pleased. Mat. 3. 17.

2*ly*, In respect of the Elect, his adopted Sons;

Doubtless thou art our Father: though Abraham be ignorant of us, and Israel know us not, yet thou, O Lord, art our Father, and our Redeemer. Isa. 63. 16.

Q. Why is the Second Person named the Son?

A. Because he is begotten of his Father's Substance or Nature;

Thou art my Son, this day I have begotten thee.

Q. Why is he called the Word?

A. 1*st*, Because the Conception of a Word in Man's Mind, is the nearest thing that, in some sort, can shadow unto us the Manner how he is eternally begotten of his Fathers Substance; and in this respect he is also called the *Wisdom of his Father.* Prov. 8. 12.

2*dly*, Because that by him the Father hath from the Beginning declared his Will for our Salvation. Joh. 1. 18.

3*dly*, Be-

Heb. 1. 1. 3*dly*, Because he is the chief Argument of all the Word of God, or that Word whereof God spake, when he promised the Blessed Seed to the Fathers, under the Old Testament.

Q. Why is the Third Person called the Holy Ghost?

Joh. 4. 24. *A.* 1*st*, Because he is Spiritual, without a Body.

2*dly*, Because he is Inspired, and (as it were) Breathed from the Father and the Son; that is, proceeding from them Both.

Chap. 20. 22. *And he breathed on them, and said, Receive the Holy Ghost.*

And he is called *Holy*, both because he is Holy in his own Nature, and also the immediate Sanctifier of all God's Elect.

1 Pet. 1. 15. *As he that hath called you is holy, so be ye holy.*

——*Ver.* 2. *Elect, according to the fore-knowledge of God the Father, unto sanctification of the Spirit.*

Q. What is the Father?

A. The First Person of the glorious Trinity, having neither his Being nor Beginning of any other but of himself, begetting his Son, and together with his Son sending forth the Holy Ghost from Everlasting.

Q. What

Q. What is the Son?

A. The Second Person of the Trinity, and the only begotten Son of his Father; not by Grace, but by Nature; having his Being from the Father alone, and the whole Being of his Father, by an Eternal and Incomprehensible Generation; and with the Father, sendeth forth the Holy Ghost.

Q. What is the Holy Ghost?

A. The Third Person of the Trinity, proceeding and sent forth equally from both the Father and the Son, by an Eternal and Incomprehensible Inspiration: For as the Son receiveth the whole Divine Essence by Generation, so the Holy Ghost receiveth it wholly by Inspiration.

Q. How doth this Order between the Three Persons appear?

A. In that the Father Begetting, must, in Order, be before the Son Begotten; and the Father and the Son, before the Holy Ghost, proceeding from them both.

Q. Are not these Three Persons, in Degree, one before or after another?

A. This Divine Order excepted, there is neither First nor Last, neither Superiority nor Inferiority, among the

Three

Three Persons: but for Nature, they are Co-essential; for Dignity, Co-equal; for Time, Co-eternal; the Divine Essence being in every one of the Three Persons.

Q. Are these Three Persons Three several Gods, as three Persons amongst Men are three several Men?

A. No: The Three Persons are but One God.

1 Joh. 5. 7. *There be three which bear record in heaven, the Father, the Word, and the Spirit, and these three are one.*

In that he saith *Three*, he noteth the Distinction of the Persons; and in saying *One*, he sheweth the Unity of the Essence. Because the Divine Essence is Infinite, and admits no Division; and the whole Divine Essence is in every one of the Three Persons; which are not severed, but only distinguished one from another.

Q. How are we to conceive the Three Persons in the Godhead distinct one from another?

A. Two ways.

1*st*, In the Manner of Personal Being, which each Person hath proper to himself. As,

The Father is the Person which Begets.

The Son, the Person who is Begotten of the Father.

The Holy Ghost, the Person who proceeds from the Father and the Son.

2*ly*, In the Manner of Working in the Creatures: For the Scripture ascribes To the Father, the Beginning of Working.

To the Son, Wisdom and Counsel, and the Dispensation of the Work.

To the Holy Ghost, Vertue and Power, and Efficacy of Operation.

In a Word, God the Father, in the Son, by the Holy Ghost, worketh all things.

By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth. Psal. 33. 6.

Of all visible Creatures, which is the Chiefest?

A. Man: For in Man, above all other Visible Creatures, the Lord sets forth the Glory of his Wisdom, Power and Goodness.

Q. What was the State and Condition of Man, at the first, by Creation?

A. It was an holy and happy Condition; a State of Innocency, and a State of Life.

Q. Wherein stood that holy Condition of Man?

A. In that he was free from Sin, and created after God's own Image and Likeneſs.

Gen. 1. 26. *And God ſaid, Let us make man in our image, according to our likeneſs.*

Q. What was that Image of God in which Man was at firſt created?

A. It was a Conformity of Man to God, even a Conformity of all the Power of the Soul of Man to the Will of God, ſtanding in Wiſdom and Holineſs.

Eph. 4. 24. Col. 3. 10. *Put on the new man, which, after God, is created in righteouſneſs, and true holineſs.*

Q. What was that Wiſdom that was in Man at the firſt?

A. A perfect Knowledge of God his Creator, and of his Will to be obeyed, and of his Wiſdom and Will touching the particular Creatures; for *Adam* named them according to their Natures.

Q. What was that Holineſs that was in Man at the firſt?

A. It was a Conformity of the Will and Affections, and the whole Diſpoſition of Man, in Body and Soul, to the Will of God his Creator.

Q. Wherein stood that happy Condition of Man, in his first Creation?

A. In Three things.

1*ſt.* In a bleſſed Eſtate, which was in Communion, which Man had with the True God, with whom he had daily, and (as it were) familiar Converſation.

2*dly.* In Dominion over the Creatures: An Example whereof, is, when all Creatures preſented themſelves before him, to receive their Names from him. Gen. 1. 28. —— *Ver.* 29.

3*dly.* In a Body endued with Beauty, Strength and Immortality. And that his Body was Immortal, there is no queſtion, ſeeing Death came in by Sin.

Q. Man being in this happy Eſtate, what Employment had he?

A. Twofold:

1*ſt.* Particular and Outward: To Till and Dreſs the Garden. *Chap.* 2. 15.

2*dly.* General and Spiritual: To Worſhip and ſerve his Creator.

Every one ſhall be called by my name; for I created him for my glory. Iſa. 43. 7.

Q. How was he fitted and enabled for this Service?

A. He was fitted of God with Freedom of Will, and Ability for perfect Obedience. Being manifeſtly proved,

from the Perfection of the Image of God, in which Man was created.

Also, he having the Moral Law written in his Heart by Nature.

Q. How doth that appear?

A. 1st. By the Effect of his Law in his Heart, For Man having sinned, the Guilt of his Conscience forced him to hide himself from God's Presence.

Gen. 3. 8.

2dly. By the Remainders of the Law of God in all Mankind; who having not the Law of God, are a Law unto themselves.

Rom. 2. 14.

Q. Did Man continue in that happy State in which he was created?

Gen. 3.

No; but hearkning to the poysoned Suggestions of the wicked Serpent, and by obeying his Perswasions, he lost his Free-Will, and Perfection, and fell from Righteousness to Sin.

Q. How was it that Man lost his first State, and fell from Righteousness to Sin?

A. God suffering Satan to tempt him, and leaving him to the mutability and liberty of his own Will, he fell into Sin, eating of the forbidden Fruit.

Q. How did Man yield to Temptation, being created Good?

Chap. 3. 6.

A. Being left of God to the liberty and mutability of their own Will, they voluntary enclined to that Evil whereunto they were tempted.

Q. What

Q. What is the State of Man, being fallen from his first Estate in which he was created?

A. It is a State of Corruption and Misery.

Q. What is the State of Corruption following the Fall of Man?

A. It is the Loss of the Image of God, in which Man was created at first; and the Image of Satan succeeding in the place of it: so that Man, in that State, can do nothing but sin. And this the Scripture calls the Old Man, the Flesh.

And Adam begat a child in his own likeness, after his image. Gen. 5. 3.

Cast ye off, concerning the conversation in time past, the old Man, which is corrupt through the deceivable lusts. Eph. 4. 22.

Q. What is Sin?

A. Sin is any swerving from the Law of God, though it be in the least want of that which the Law requireth.

Whosoever sinneth, transgresseth the law; for sin is the transgression of the law. 1 Joh. 3. 4.

I had not known lust, except the law had said, Thou shalt not lust. Rom. 7. 7.

Q. How many sorts of Sin be there?

A. Two: Original, and Actual. Sin is either the Corruption of Nature, or the evil Actions that proceed from thence, as the Fruits of it.

Q. What is the Corruption of Man's Nature?

A. It is that Corruption that is deriv'd from our first Parents by Natural Generation, called Lust, or Concupiscence.

Rom. 7. 8. *But sin took occasion by the commandment, and wrought in me all manner of concupiscence.*

Q. Wherein standeth that Corruption?

A. In Two things.

1st. In an utter Disability and Enmity to that which is good.

Chap. 7. 18. *I know that in me (that is, in my flesh) dwelleth no good thing.*

Chap. 8. 7. *The wisdom of the flesh, is enmity against God.*

2dly. In a Proness to all manner of Evil.

Chap. 7. 14. *The law is spiritual; but I am carnal, sold under sin.*

Q. In whom is that Corruption of Nature found?

A. In all Men and Women, none excepted, descending from *Adam* by Natural Generation.

Chap. 3. 23. *For there is no difference; for all have sinned, and are deprived of the glory of God.*

Q. How is it that all Men and Women are defiled with the Corruption of Nature?

A. Through the Infidelity and Disobedience

bedience of our first Parents, in Eating the Forbidden Fruit; all Men being guilty of that Sin.

Wherefore, as by one man sin entered into the world, and death by sin; and so death went over all men, for asmuch as all men have sinned. Rom. 5. 12.

Q. How are all men Guilty of that Sin?

A. 1*st*. Because they were in the Loins of our first Parents; from whom they should, by course of Nature, descend. Heb. 7. 9.

2*dly*. Because our first Parents were, by God's Appointment, to stand or fall; not as singular Persons only, but also as Heads and Roots of all Mankind, and as publick Persons, representing all Mankind. So that every one naturally descending of *Adam*, is Guilty of *Adam*'s Sin, it being imputed to him; as St. *Paul* manifesteth:

As in *Adam* all die.

By the offence of one, the fault came on all men to condemnation. Rom. 5. 18.

By one mans disobedience, many were made sinners. ——*Ver.* 19.

Q. Is Original Corruption found in every one equally?

A. Yes, it is: for that which is born of Natural Generation, is nothing but Corruption. For, as St. *John* saith,

Joh. 3. 6. *That which is born of flesh, is flesh.*

Q. Doth this Corruption of Nature breed forth and shew it self equally, and in all Men alike?

A. No: Though Original Corruption be found equally and alike in all Men naturally; yet doth God, for the Good of Humane Society, limit Man's Corruption, and restrain Man from notorious Crimes, by their Natural Temper, by Fear of Shame and Punishment, Desire of Honour and Reward, and such like.

Q. How what is Actual Sin?

A. It is a Fruit of Original Corruption; and it is a Particular and Actual Breach of God's Law.

Mat. 15. 19. *For out of the heart come evil thoughts, murders, adulteries, fornications, thefts, and such like.*

Jam. 1. 15. *When lust hath conceived, it bringeth forth sin.*

Q. How is Actual Sin distinguished?

A. Into Inward and Outward. It is either the Inward Faculties of the Soul, as the Mind, or Will and Affections; or in the Outward Members of the Body.

Q. What is the Actual Sin of the Mind, Will, and Affections?

A. It is the evil Thought or Intent of the Mind, which comes either by the Con-

Conceiving of the Mind it ſelf, or by Satan's Suggeſtion.

The Lord ſaw that the wickedneſs of man was great in the earth, and all the imaginations of his heart were only evil continually. Gen. 6. 5.

And Satan ſtood up againſt Iſrael, and provoked David to number Iſrael. 1 Chron. 21 1.

Alſo, it is every Motion, and Luſt, and Deſire, ſtirring in the Heart, contrary to God's Law.

For the fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh; and theſe are contrary one to the other. Gal. 5. 17.

Q. What is Outward Actual Sin in the Outward Members of the Body?

A. It is that which is committed by the Members of the Body, carrying with it the Faculties of the Soul.

Q. How is Actual Sin effected?

A. Two ways. Either by Omiſſion or Commiſſion; either by omitting that which ought to be done, or by committing that Evil that is forbidden, and ought not to be done, whether it be inwardly, in the Mind, Will, or Affections; or outwardly, in Word or Deed.

Q. What is the State of Miſery following the Fall of Man?

A. It is a continual Subjection to the

Curſe of God; whereby Man, by the juſt Sentence of God, is continually ſubject and liable to God's Curſe, for Sin.

Gal. 3. 10. *Curſed is every one that continueth not in all things which are written in the book of the law, to do them.*

And that in this Life, both in Body, and outward Eſtate.

Deut. 28. 21. *The Lord ſhall make the peſtilence cleave unto thee, until he have conſumed thee from off the land, whither thou goeſt to poſſeſs it.*

—Ver. 22, &c. *The Lord ſhall ſmite thee with a conſumption, and with a fever, and with an inflammation, and with an extreme burning, and with the ſword, and with blaſting, and with mildew; and they ſhall purſue thee till thou periſh,* —— &c.

And alſo in Soul; and that with Blindneſs of Mind, Hardneſs and Aſtoniſhment of Heart, Horrour of Conſcience, and ſuch like.

Deut. 28. 28. *And the Lord ſhall ſmite thee with madneſs, and with blindneſs, and with aſtoniſhment of heart.*

And not only in this Life, but alſo in the End of this Life; and that is the Power of Corporal Death, the Death of the Body, whereby the Soul is ſevered from the Body.

And

And alſo after this Life is ended: And that by Eternal Death of Body and Soul in Hell Fire, called the Second Death; which is a final Separation from the comfortable Preſence of God, the Father, Son, and Holy Ghoſt, and a ſenſe and feeling of God's Wrath in that Separation, whenas it ſhall be ſaid to them,

I never knew you: Depart from me, ye that work iniquity. Mat. 7. 23.

Depart from me into everlaſting fire, which is prepared for the devil and his angels. Chap. 25. 41.

Q. Seeing then, by the juſt Judgment of God, we are ſubject both to Temporal and Eternal Puniſhment; Is there yet any Way or Means remaining, whereby we may be delivered from theſe Puniſhments, and be reconciled to God?

A. God will have his Juſtice ſatisfied: Wherefore it is neceſſary, that we ſatisfie either by our ſelves, or by another. For,

The ſoul that ſinneth, it ſhall die. Exod. 18. 4.

Q. Are we able to ſatisfie our ſelves?

A. Not a whit: Nay, rather, we do every Day encreaſe our Debt. For,

If thou, O Lord, ſhouldeſt mark our iniquities; O Lord, who ſhould ſtand? Pſal. 130. 3.

Q. Is

Q. Is there any Creature, which only is a Creature, in Heaven or Earth, able to satisfie for us?

A. None: For, first, God will not punish that Sin in any other Creature, which Man hath committed. For,

Exod. 18. *The soul that sinneth, it shall die.*

Neither can that which is nothing but a Creature, sustain the Wrath of God against Sin, and deliver others from it:

Nah. 1. 6. *Who can stand before his wrath? or who can abide in the fierceness of his wrath?*

Q. What manner of Mediator then, and Deliverer, must we seek for?

A. Such a one, verily, as is very Man:

1 Cor. 15. 21. *For since by man came death, by man came also the resurrection of the dead.*

And perfectly Just:

Heb. 7. 26. *For such an high priest it became us to have, which is holy, harmless, undefiled, separate from sinners.*

Q. Wherefore is it necessary that he be very Man?

A. 1*st*. That he might die, and suffer the Punishment due to Sin, which the Godhead could not do:

Chap. 2. 14. *Forasmuch then as the children were partakers of flesh and blood, he also himself likewise took part with them, that he*

he might deſtroy, through death, him that had the power of death; that is, the devil.

2*dly*. Becauſe the Juſtice of God requireth, that the ſame Humane Nature which ſinned, do it ſelf likewiſe make Recompence for Sin:

The righteouſneſs of the righteous ſhall be upon him, and the wickedneſs of the wicked ſhall be upon himſelf. Exod. 18. 20.

Q. Why alſo muſt he be very God?

A That he might, by his Godhead, ſuſtain in his Fleſh the burthen of God's Wrath:

For the Lord thy God is a conſuming fire, and a jealous God. Deut. 4. 24.

And might recover and reſtore unto us that Righteouſneſs which we had loſt:

He was wounded for our tranſgreſſions, he was broken for our iniquities; the chaſtiſement of our peace was upon him, and with his ſtripes we are healed. Iſa. 53. 5.

Yet the Lord would break him, and make him ſubject to infirmities, when he ſhall make his ſoul an offering for ſin. —*Ver.* 10.

Q. And who is that Mediator which is both very God, and perfect Juſt Man?

A. Even our Lord Jeſus Chriſt, who

is

is made to us of God, Wisdom, Righteousness, Sanctification, and Redemption:

1 Tim. 2. 5. *There is one Mediator between God and Man, which is the man Jesus Christ.*

1 Cor. 1. 30. *Ye are of him in Jesus Christ, who is made of God unto us, wisdom, righteousness, sanctification and redemption.*

Q. But what are we to know and believe, touching the Distinction of the two Natures in Christ, his Godhead, and his Manhood.

Mat. 26. 39. Joh. 10. 17, 18. Act. 3. 21. *A.* That there is a real Distinction of those two Natures, without any Mixture the one with the other, and without any Conversion, or turning of the one into the other; and that the Essential Properties and Actions of both Natures remain distinct one from the other.

Q. What are we to believe and know, touching the Union of Christ's two Natures, his Godhead, and his Manhood?

A. That they are united by Personal Union; that the Godhead and Manhood in Christ, make but One Person.

Q. What is that Personal Union?

A. It is the assuming of the Humane Nature into the Person of the Son of God;

God; ſo as the Manhood being not a Perſon in it ſelf, is received into Unity of Perſon with the Second Perſon in Trinity, and doth uſually and only ſubſiſt in the ſame. This is a Myſtery of Godlineſs:

And the word was made fleſh, and dwelt among us, full of grace and truth. Joh. 1. 14.

Great is the myſtery of Godlineſs; which is, God is manifeſted in the fleſh, juſtified in the ſpirit, &c. 1 Tim. 3. 16.

Q. What is the Office of Jeſus Chriſt, being God and Man in One Perſon?

A. It is his Mediatorſhip, to be the only Mediator and Advocate between God and Man:

There is one mediator between God and man, 1 Tim. 2. 5.

Q. What is meant by a Mediator, or Advocate?

A. A Mediator, or Advocate, is a third Perſon, that takes upon him to agree and reconcile two that be at variance: As Chriſt, being both God and Man, did ſet at one God and Man, who before were ſeparated by Sin:

I the Lord have called thee in righteouſneſs, and will hold thine hand; and I will keep thee, and give thee for a Iſa. 42. 6.

covenant

covenant of the people, and for a light of the Gentiles.

Q. How did he that?

A. By the Satisfying of God's Justice by his Death.

By Praying and Intreating for the Guilty. And,

By applying, forcibly and effectually, his Merit, through Faith, on them that Believe, and regenerating them by his holy Spirit, effecting that they cease from sinning: And, lastly, Hearing their Groans and Petitions, when they call upon him.

Mat. 3. 15. *For thus it becometh him who was our faithful high priest, to fulfil all righteousness.*

Q. What be the several Functions and Offices of Christ, as he is Mediator?

A. They are Three, namely his,

Prophetical
Priestly
Kingly
} Office.

Christ was anointed of his Father, to be the Prophet, King, and Priest of his Church:

Act. 3. 22. *For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.*

Where-

Wherefore in all things it behoved him to be made like unto his brethren; that he might be a merciful and faithful high priest, in things pertaining to God, to make reconciliation for the sins of the people. Heb. 2. 17.

The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. Psal. 110. 1.

Q. What is the Prophetical Office of Christ?

A. It is the Office of Revealing the Will of God, and the Means of Salvation to his Church, in all Ages. As,

No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him. Joh. 1. 18.

Which Office Christ performs Two ways:

1*st*. Outwardly, By the Ministry of his Word:

Christ was put to death concerning the flesh, but was quickened in the spirit. 1 Pet. 3. 18.

By which spirit he went and preached unto the spirits that were in prison. —— *Ver.* 19.

2*dly*. Inwardly, By the Operation and Teaching of his holy Spirit: As by the Example of *Lydia*,

Whose heart the Lord opened, that she attended unto the things which Paul spake. Act. 16. 14.

Q. What

Q. What is the Priestly Office of Christ?

A. It is that whereby Christ hath and doth reconcile God to his Elect: He performing all those things to God for them, whereby they may come to Eternal Life:

Heb. 7. 24. *But this man, because he endureth for ever, hath an everlasting priesthood.*

——Ver. 25. *Wherefore he is able also perfectly to save them that come unto God by him, seeing he ever liveth to make intercession for them.*

Which Priestly Office Christ performs Three ways, for God chosen,

First, In fulfilling the Law of God, and performing perfect Righteousness for them. Which Perfection

1 Cor. 1. 30. *He is made unto us, of God, wisdom, righteousness, sanctification and redemption.*

standeth in Two things:

1st. In the Purity of his Humane Nature; he being conceived and born Pure and Holy, void of all Sin.

2dly. In the Obedience of his whole Life; he doing all that the Law required of him for God's Chosen:

1 Pet. 2. 22. Isa. 53. 9. *Who did no sin, neither was there any guile found in his mouth.*

Secondly, As

Secondly, As he was Man, conſiſting of Body and Soul:

Yet the Lord would break him, and make him ſubject to infirmities, when he ſhall make his ſoul an offering for ſin. Iſa. 53 10.

Offering of himſelf unto God his Father, a ſacrifice without ſpot, thereby appeaſing his Wrath for all their Sins:

How much more ſhall the blood of Chriſt, which, through the eternal ſpirit, offered himſelf without ſpot to God. Heb. 9. 14.

But now, in the end of the world, hath he appeared once, to put away ſin by the ſacrifice of himſelf. —— *Ver.* 26.

Thirdly, His entring into Heaven, and there appearing before his Father, continually making Interceſſion for all the Faithful:

Who ſhall condemn? It is Chriſt, who alſo is at the right hand of God, and maketh requeſt for us. Rom. 8. 34.

Q. After what manner doth Chriſt make Interceſſion in Heaven for the Faithful?

A. Not by Proſtrating himſelf, and uttering Words to his Father; or by putting up a Prayer or Supplication to him:

But by preſenting himſelf, and the Sa-

crifice of himſelf once offered upon the Croſs, and the infinite and unvaluable Merit of that Sacrifice before the Eyes of his Father: willing, as he is God and Man; and deſiring, as he is Man, that his Father would accept of his perfect Satisfaction for all that are given unto him:

Heb. 9. 24. *For Chriſt is not entr'd into the holy places that are made with hands, which are ſimilitudes of the true ſanctuary; but is entred into the very heaven, to appear now in the ſight of God for us.*

Q. What is the Kingly Office of Chriſt?

A. It is that whereby Chriſt exerciſeth the Power given him of his Father over all Things; diſtributing his Gifts, and diſpoſing of all things for the Good of God's Choſen:

Mat. 28. 18. *All power is given to me, both in heaven, and in earth.*

Which Office Chriſt performs Two ways:

1ſt. In the Spiritual Government of his Church: which ſtands partly in collecting and gathering his Church, and the Members of it, out of the World, and from under the Tyranny of the Devil, Sin, and Death:

Col. 1. 13. *Who hath delivered us from the power of darkneſs, and hath tranſlated*

stated us into the kingdom of his dear Son.

And, partly, in keeping it, being collected and gathered in the way unto Eternal Life:

The encreaſe of his government and peace ſhall have none end; he ſhall ſit upon the throne of David, and upon his kingdom, to order it, and to ſtabliſh it with judgment, and with juſtice, from henceforth, and for ever.

2*dly*. In the Deſtruction of his and their Enemies: partly in this World; but moſt fully in the End of this World, in the Day of Judgment:

Then ſhall the wicked man be revealed; whom the Lord ſhall conſume with the ſpirit of his mouth, and ſhall abolish with the brightneſs of his coming. 2 Theſ. 1. 8.

Q. What be the Laws of Chriſt's Spiritual Government, by which he governs it, and the Members of it?

They are Two,

1*ſt*. His Word; namely, the Doctrine of the Prophets and Apoſtles, written in the Old and New Teſtament.

2*dly*. The Power and Operation of his Spirit in the Hearts of his Servants:

Mark 1. 14.
Iſa. 53. 1.
Jer. 31. 33.

Q. How is Christ, and all his Benefits, available to us?

A. By being made ours. For otherwise they shall no way help us, to the satisfying of God's Justice; even as other Mens Riches avail nothing, to deliver us out of Debt, except they become ours.

Q. How therefore may his Gifts and Benefits be made ours?

A. If we be made one with him. For by the Benefit of that Union, we are made Partakers of all his Spiritual Graces and Riches; which are no less imputed unto us before God, than if they were ours by Nature: For this cause, saith the Apostle,

Col. 1. 22. *That we are by Christ reconciled, in the body of his flesh through death, to make you holy and unblameable, and without fault in his sight.*

Q. Can no Man therefore be a Partaker of Christ's Gifts, except he be made one with him?

A. He cannot: even as a Woman cannot be a Partaker of the Riches and Honour of some Great Man, except she be joyned with him in Marriage, so that they become one Body, and one Flesh: The Members also cannot draw Life from the Head, if they be not joyned with it. Therefore there is no true partaking of Christ, except there

there be an Union with him. For this cause, Christ saith,

Except ye eat the flesh of the son of man, and drink his blood, ye have no life in you. Joh. 6. 53.

Q. How are we United to Christ, and made One with him?

A. As many as are United to Christ, are Incorporated, and made Members of that Mystical Body whereof Christ is the Head: As St. *Paul* saith,

For we are members of his Body, of his flesh, and of his bones. Eph. 4. 30.

Q. What manner of Union is it, whereby we are joyned and made one with Christ?

A. Our Incorporation into Christ, and Union with him, is a great Mystery: As St. *Paul* saith,

This is a great mystery; but I speak concerning Christ and the church. Eph. 4. 32.

A. And not any way Corporeal, but Spiritual: For,

He that is joyned with the Lord, is one 1 Cor. 6. 17.

Q. How are we to conceive of that Mystical Union with Christ?

A. Thus: That our Mystical Union with him, is a most near and real Union:

For as the body is one, and hath many members, and all the members of the 1 Cor. 12. 12.

body, which is one, though they be many, yet are but one body; even so is Christ.

And that our whole Person, Body and Soul, are united to the Body and Soul of Christ: so that we are Members of his Body, of his Flesh, and of his Bones. For,

1 Cor. 6. 15. Eph. 5. 30. *Know you not that your bodies are the members of Christ? and that we are members of his body, of his flesh, and of his bones.*

And by his Flesh, we are also joyned to his Godhead, to his Divine Nature.

For that whereby we have Fellowship with God, joyns us to God. Now by the Flesh of Christ, we have Fellowship with God. Therefore the Flesh of Christ doth joyn us to God:

Heb. 10. 20. *By the new and living way which he hath prepared for us, through the vail, that is, his flesh.*

Q. Now shew unto me the Means how we are united, and made one with Christ?

A. We are Spiritually united to Christ, Two ways.

1st. The Spirit of Christ, one and the same Spirit, being both in Christ, and in us. First in Christ, and then in us:

1 Cor. 12. 13. *For by one Spirit we are all baptized into*

into one body, whether we be Jews or Grecians.

And we know that we dwell in him, 1 Joh. 4. 13.
and he in us, because he hath given us of his spirit.

2*dly*. By Faith: As Christ himself testifieth, in the Prayer which he made to God for all the Faithful:

Father, I pray thee, for such as shall Joh. 17. 20.
believe in me, that they all may be one; as thou, O Father, art in me, and I in thee, that they also may be one in us.

Q. Seeing that by Faith we are united, and made one with Christ, shew me what true Faith is?

A. It is not only a certain Knowledge, whereby I surely assent to all things which God hath revealed unto us in his Word;

As the devils, they believe that there Jam. 2. 19.
is one God.

but also, an assured Trust,

Neither did Abraham doubt of the pro- Rom. 4. 20.
mise, through unbelief, but was strengthned in the faith;
Being fully assured, that he which had —— *Ver.* 21.
promised, was able also to do it,

kindled in my Heart by the Holy Ghost,

This is the work of God, that ye Joh. 6. 29.
believe in him whom he hath sent.

Mat. 16. 17. *For flesh and blood hath not revealed it to thee, but my Father which is in heaven.*

through the Gospel,

Rom. 1. 16. *For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth.*

whereby I make my Repose in God; being assuredly resolved, that Remission of Sins, Everlasting Righteousness, and Life, is given not only to others, but to me also;

Chap. 5. 1. *For being justified by faith, we have peace towards God, through our Lord Jesus Christ.*

and that freely, through the Mercy of God, for the Merit of Christ alone:

Chap. 3. 24. *We are justified freely by his grace, through the redemption which is in Christ Jesus.*

Q. Shew me what are those things which are necessary for a Christian Man to Believe concerning Faith?

A. All things which are promised us in the Gospel: As Christ saith,

Joh. 21. 31. *These things are written, that ye might believe.*

The Sum whereof is briefly comprised in the Creed of the Apostles, or in the Articles of the Catholick and Undoubted Faith of all Christians.

Q. Which are the Articles and Sum of Christian Faith, or the Apostles Creed?

A. I believe in God the Father Almighty, Maker of Heaven and Earth: I.

And in Jesus Christ, his only Son, our Lord; II.

Which was conceived of the Holy Ghost, born of the Virgin *Mary*; III.

Suffered under *Pontius Pilate*; was crucified; dead and buried; he descended into Hell: IV.

The Third Day he rose again from the Dead: V.

He ascended into Heaven, and sitteth at the Right-hand of God the Father Almighty: VI.

From thence he shall come to judge the Quick and the Dead. VII.

I believe in the Holy Ghost. VIII.

I believe the Holy Catholick Church, the Communion of Saints; IX.

The Forgiveness of Sins; X.

The Resurrection of the Body; XI.

And Life Everlasting. XII.

Q. Shew me the Reason why it is call'd the Apostles Creed?

A. Because it containeth, as it were, a brief Sum of all the Apostolical Doctrine, written in the Books of the Old and New Testament.

Q. What are the Parts of this Creed?

A. They are Four.

1st. Of Faith in God the Father.

2dly. Of Faith in God the Son.

3dly. Of Faith in God the Holy Ghost.

Q. But why is our Faith distinctly referred to every Person by it self, seeing that it is One God in whom we Believe?

A. That our Faith may be the better strengthned: Which is then done, when we consider distinctly, and apart, what each Person, according to his distinct Property, hath wrought in our Salvation: Notwithstanding, our Faith is not at all the less referred to One God.

Q. How?

A. For it is all one as if a Man should say, I put all my Hope and Trust in One God, of whose Love I cannot doubt at all: For whereas he is distinguished into Three Persons, every one of them confirmeth in me the Assurance of that Love.

For the Father hath both Created me by his Omnipotency, and doth also Guide me by his merciful Providence.

The Son hath Redeemed me by his Death; Reconciled me to God

the

the Father; and even yet maketh Interceſſion to him for me.

The Holy Ghoſt, by his Divine Power, hath Sanctified me, and joyned me with Chriſt and his Church; that with it I might be made Partaker of all Gifts, until he bring me even to Eternal Life.

Q. Which is the First Article of the Creed?

A. I believe in God the Father Almighty, Maker of Heaven and Earth.

Q. Why ſay we rather, I believe; and not, We believe? whereas in Prayer, we ſay not only, My Father; but, Our Father?

A. Becauſe howſoever we may and muſt one Pray for another, yet we cannot one Believe for another: but when we come to Years, every Man muſt believe for himſelf; and be ſaved by his own, and not by another's Faith: As the Prophet ſaith,

The juſt ſhall live by his faith. Hab. 2. 4.

Q. What is meant, in ſaying, I Believe in God?

A. I do not only Believe God, And that there is but One God: But I Believe *in* God: that is, I Believe that he is my God; that is, I am perſwaded, That whatſoever God is,

and

and is said to be, he is all that to me, and referreth it all to my safety, for his Son's sake; and therefore, from my Heart, I put all my Confidence in him.

Q. What Comfort is reaped hereby?

A. So long as I repose all my Trust in him, I may assure my self of my Salvation, and of an happy Deliverance in all Dangers and Necessities.

Dan. 6. 23. *For Daniel, when he was brought out of the cruel lions den, had no hurt found on him, because then he trusted in his God.*

Q. Why is God called a Father?

A. 1*st.* In respect of Christ, his only begotten and natural Son.

2*dly.* In respect of all the Creatures, as he is Creator and Preserver of them all.

3*dly.* In respect of the Elect, whom he hath adopted to be his Sons:

Eph. 1. 5. *Who hath predestinated us to be adopted, through Jesus Christ, unto himself, according to the good pleasure of his will.*

Q. What Comfort cometh by this?

A. I do therefore believe in him to be my God, and my Father, for Christ's sake:

Joh. 1. 12. *As many as received him, and believed*

in

in his name, to them he gave power to be the ſons of God.

But ye have received the ſpirit of adoption, whereby we cry Abba, Father. Rom. 8. 15.

And therefore I do truſt in him, and ſo rely on him, that I may not doubt but he will provide all things neceſſary both for my Soul and Body:

Though I be poor and needy, the Lord thinketh on me. Pſal. 40. 17.

Behold the fowls of the heaven, they ſow nor reap not, yet your heavenly Father feedeth them. Are not ye much better then they? Mat. 6. 26,

And why care ye for rayment? the lillies of the field they neither labour nor ſpin. 28,

Wherefore, if God ſo cloath the graſs of the field, ſhall he not do much more unto you, O ye of little faith! 30,

Therefore take no thought, ſaying, What ſhall we eat? or what ſhall we drink? or what ſhall we put on? 31,

For your heavenly Father knoweth that ye have need of all theſe things. 32,

But ſeek ye firſt the kingdom of heaven, and the righteouſneſs thereof, and all theſe things ſhall be miniſtred unto you. 33.

And that he will bear with my Wants and Weakneſſes:

I will ſpare them, ſaith the Lord, as Mal. 3. 17.

a man ſpareth his own ſon that ſerveth him.

Pſal. 103. 13. *As a father hath compaſſion on his children, ſo hath the Lord compaſſion on them that fear him.*

14. *For he knoweth whereof we be made; he remembreth that we are but duſt.*

And what Afflictions he ſendeth on me in this troubleſom Life, he will turn them to my Safety:

Rom. 8. 28. *For all things work together for the beſt, to thoſe that love God.*

And furthermore, he never chaſtiſeth me but for my good:

Heb. 12. 10. *But the Lord chaſtiſeth us for our profit, that we might be made partakers of his holineſs.*

1 Cor. 11. 32. *We are chaſtiſed of the Lord, becauſe we ſhould not be condemned with the world.*

Gen. 50 20. *When ye thought evil againſt me, God diſpoſed it to good.*

Q. Now ſhew unto me what Profit the Faithful reap by their Afflictions?

A. 1*ſt.* By them, God bringeth us to Humility:

Pſal. 39. 11. *With rebukes thou chaſtiſeth man for iniquity.*

2*dly.* By Afflictions, God calleth us to true Repentance: for when he correcteth our Sins, he doth it to make

make us underſtand how much he deteſteth ſin, that ſo alſo we might deteſt it; and withal, he tameth the Rebellion of our Fleſh, and daily, more and more, teacheth us Obedience:

It is good for me that I was afflicted, that I might learn thy ſtatutes: Pſal. 119. 71.

3*dly*. God worketh in us, that we ſhould learn to pity ſuch as be in diſtreſs: for no Man hath Compaſſion, or ſuffereth with another, who himſelf hath not ſuffered before. For,

We have not an high prieſt, which cannot be touched with our infirmities; but ſuch an one as was in all things tempted in the like ſort, yet without ſin. Heb. 4. 15.

4*thly*. By Afflictions, the Lord ſhaketh off our Deadneſs and Drowſineſs, and doth ſtir us up the more earneſtly to come and call upon him by fervent and hearty Prayer:

Call upon me in the time of thy trouble, and I will hear thee. Pſal. 50. 15.

5*thly*. By them the Lord maketh tryal of our Faith; for they do either Conſume the Wicked through Impatience, or elſe Harden them through Deſpair. On the other ſide, they Soften the Hearts of the Godly, to make them call upon God, and to truſt the more upon him: *Bleſ-*

Jam. 1. 12. *Bleſſed is the man that endureth temptation; for when he hath been tryed he ſhall receive the Crown of life.*

6thly. By Afflictions, God doth call our minds away from theſe Earthly things, that we may the more earneſtly deſire the Life to come. Seeing then, there is ſo many Comforts by Affliction,

Heb. 12. 5, *My ſon, deſpiſe not the chaſtning of the Lord, neither faint when thou art corrected of him:*

6. *For whom he loveth, he chaſteneth.*

Q. Why is he ſaid to be Almighty?

A. Becauſe he is able to do whatſoever he will:

Pſal. 135. 6. *Whatſoever pleaſed the Lord, that did he, in heaven, in earth, in the ſea, and in all the depths.*

Yea, he is able to do more than he will.

Mat. 3. 9. *For I ſay unto you, God is able of theſe ſtones to raiſe up children to Abraham.*

Q. What Comfort is there, in that God is ſaid to be Almighty?

A. It ſtrengthneth me in my Prayer to him; aſſuring me, that he can make good whatever Promiſes he hath made unto me in his Word:

Rom. 4. 21. *Being fully aſſured, that he which had*

had promiſed, was alſo able to do it.

And though I be weak, and unable to reſiſt mine Enemies, bodily or ſpiritual, and no way able to help or provide for my ſelf; yet my heavenly Father is of all Majeſty and Power, guiding and over-ruling continually Men, Angels and Devils, and all Creatures, to ſerve for his own Glory, and the Good of his Children:

Yea, though I ſhould walk through the valley of the ſhadow of death, I will fear none evil; for thou art with me. Pſal. 23. 4.

When the ways of man pleaſe the Lord, he will make his enemies to be at peace with him. Prov. 16. 7.

Q. What is meant in ſaying, He was Maker of Heaven and Earth?

A. That he formed and framed this whole World, and all the Creatures that are therein, only by the Power of his Word and Commandment, even of Nothing:

By the word of the Lord were the heavens made; and all the hoſt of them, by the breath of his mouth. Pſal. 33. 6.

Q. What Comfort cometh by this?

A. That although, through *Adam*, I had loſt the Right both of Hea-

ven and Earth, and of every Creature, ſo as I could have no Comfort in the Uſe of them; yet, through my Saviour, the Second *Adam*, ſince I truly Believed in him, I am reſtored to a far better Eſtate, being made in him a right Heir of all; and all the Creatures are bleſſed and ſanctified to me, that I may have a holy Uſe of them:

Rom. 8. 17. *For if we be children, we are alſo heirs; even the heirs of God, and heirs annexed with Chriſt.*

2*dly*. All the Creatures in Heaven and Earth are at league with me, to help for my Good, ſo far as may ſtand with his Glory:

Job 5. 23. Hoſ. 2. 18. 1 Cor. 3. 21. *For the ſtones of the field ſhall be in league with thee, and the beaſts of the field ſhall be at peace with thee.*

Q. Declare unto me the Second Part of the Creed, concerning Faith in God the Son. Which is the Second Article?

A. And in Jeſus Chriſt, his only Son, our Lord.

Q. What is ſignified by that Word JESUS?

A. This Word ſignifieth a *Saviour*:

Mat. 1. 21. *Thou ſhalt call his name Jeſus: for he ſhall call his people from their ſins.*

Q. Why

Q. Why is the Son of God called Jesus? that is, a Saviour?

A. Because he saveth us from all our Sins:

Therefore, he is able also perfectly to save them that come unto God by him. Heb. 7. 25.

Neither ought any Safety to be sought for from any other, nor can elsewhere be found:

Neither is there salvation in any other name under heaven, whereby we must be saved. Act. 4. 12.

I, even I am the Lord, and beside me there is no saviour. Isa. 43. 11.

Q. Whom doth he save?

A. He saveth all and only the Elect and Believers, which have been, are, or shall be, even from the Beginning to the End of the World:

God so loved the world, that he gave his only begotten son, that whosoever believeth in him, should not perish, but have everlasting life. Joh. 3. 16.

Q. What Evils doth he deliver his Elect from?

A. From all Sin. So the Angel testifieth;

He shall save his people from their sins. Mat. 1. 21.

The blood of Jesus Christ cleanseth us from all sin. 1 Joh. 1. 7.

And also from the Punishment of Sin: For the Cause being taken away, which is Sin; the Effect is taken away, which is Punishment:

Rom. 8. 1. *Now then, there is no condemnation to them that are in Christ Jesus:*

I give unto them eternal life.

Q. How doth Christ save his Elect?

1st. He saveth us by his Merit or Satisfaction: Because, by his Obedience, Passion, Death, and Intercession, he hath merited for us Remission of Sins, Reconciliation with God, and Everlasting Life:

1 Joh. 1. 7. *The blood of Jesus Christ, his Son, cleanseth us from all sin.*

Rom. 5. 19. *By the obedience of one, many shall be made righteous.*

Isa. 53. 5. *He was wounded for our transgressions, he was broken for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed.*

2 Cor. 5. 21. *He hath made him to be sin for us, which knew no sin; that we should be made the righteousness of God in him.*

Gal. 3. 13. *Christ hath redeemed us from the curse of the law.*

2dly. He saveth us by his Efficacy, Power, and Operation: Because he not only obtaineth, by his Meriting for

for us, Remiſſion of Sins, and that Life which we had loſt; but alſo applieth effectually unto us, by virtue of his Spirit, through Faith, the whole Benefit of our Redemption: For what Benefits he merited by his Death, he doth not retain them unto himſelf, but beſtoweth them on us.

Q. What is it therefore to Believe in Jeſus?

A. It is not only to Believe, that he is *able* to ſave, and that he is the only *Means* to obtain Salvation by; but alſo, that he *is* my Saviour:

My ſpirit doth rejoyce in God my Saviour. Luk. 1. 47.

The Lord is my light, and my ſtrength. Pſal. 27. 1.

And that I rely wholly upon him, and none but him, for the Salvation of my Soul:

Lord, to whom ſhall we go? thou haſt the words of eternal life. Joh. 6. 68.

Q. What Comfort haſt thou by this?

A. That though I am guilty of innumerable Sins, both Original and Actual, even the Breach of the whole Law, and ſo am worthy to be damned; and have all the Plagues of God, due to my Sin, caſt upon me; yea, though I were a Bond-Slave to Sin and Satan: yet I Believe that Jeſus is my Saviour,

and that he hath delivered me from all my Sins, both the Guilt, and the ſatisfactory Puniſhment of them; and alſo from the Power of Sin and Satan.

Luk. 4. 18. *The Spirit of the Lord is upon me; becauſe he hath anointed me, that I ſhould preach the goſpel to the poor, heal the broken-hearted, preach deliverance to the captives, and recovering of ſight to the blind, that I ſhould ſet at liberty them that are bruiſed.*

Q. What is ſignified by the Word CHRIST?

A. Chriſt ſignifieth *Anointed.*

Q. Why is he called Chriſt? that is, Anointed?

A. Becauſe he was Ordained of the Father, and Anointed of the Holy Ghoſt, the Chief Prophet and Doctour,

Deut. 18. 15. *The Lord thy God will raiſe up unto thee a Prophet like unto me.*

who hath opened unto us the ſecret Counſel, and all the Will of his Father, concerning our Redemption:

Joh. 15. 15. *For all things that I have heard of my Father, have I made known unto you.*

And the High-Prieſt, who, with that one only Sacrifice of his Body, hath redeemed us,

So

So Chriſt was once offered, to take away the ſins of many. Heb. 9. 28.

And doth continually make Interceſſion to his Father for us:

Who ſhall condemn? It is Chriſt which is dead; yea, which is riſen again, who is alſo at the right-hand of God, and maketh requeſt for us. Rom. 8. 34.

And a King, who ruleth us by his Word and Spirit; and defendeth and maintaineth that Salvation which he hath purchaſed for us:

And he ſhall reign over the houſe of Jacob for ever, and of his kingdom ſhall be none end. Luk. 1. 33.

And I will give unto them eternal life, and they ſhall never periſh, neither ſhall any pluck them out of my hand. Joh. 10 28.

Q. What Benefit haſt thou by this?

A. That both I, and all the Elect of God, are made ſpiritual Kings, Prieſts, and Prophets:

And from Jeſus Chriſt, which hath made us kings, and prieſts, unto God, even his Father.

Kings; in bearing rule over our Hearts, and maſtering our rebellious Thoughts, Wills, and Affections:

Let not ſin reign therefore in your mortal bodies, that ye ſhould obey it in the luſts thereof. Rom. 6. 12.

Prieſts; in offering up to God our Spiritual Sacrifices,

1 Pet. 2. 5. *And ye, as lively ſtones, be made a ſpiritual houſe, and a holy prieſthood, to offer up ſpiritual ſacrifices, acceptable to God, by Jeſus Chriſt.*

Of Prayer;

Pſal. 141. 2. *Let my prayer be directed in thy ſight, as incenſe; and the lifting up of mine hands, as an evening ſacrifice.*

Of Thankſgiving;

Heb. 13. 15. *Let us therefore, by him, offer the ſacrifices of praiſe always to God.*

Of Alms;

——*Ver.* 16. *To do good, and to diſtribute, forget not; for with ſuch ſacrifice God is well-pleaſed.*

Of a Contrite Heart;

Pſal. 51. 17. *The ſacrifices of God are a contrite heart: a contrite and a broken heart, O Lord, thou wilt not deſpiſe.*

Of our whole Souls and Bodies for the Service of God;

Rom. 12. 1. *I beſeech you therefore, brethren, that ye give up your bodies a living ſacrifice, holy and acceptable to God.*

And Prophets; in applying that Knowledge we have, to the Benefit and Good of others:

Luk. 23. 32. *When thou art converted, ſtrengthen thy brethren.*

Q. Now ſhew me why this Jeſus Chriſt is called the only Son of God? ſeeing we alſo are ſaid to be the Sons of God?

A. Chriſt is called *God's only Son*, becauſe he alone is the Co-eternal and Natural Son of the Eternal Father:

And the word was made fleſh, and dwelt among us; and we ſaw the glory thereof, as the glory of the only begotten Son of the Father. Joh. 1. 14.

Thou art my Son, this day begat I thee: I will be his Father, and he ſhall be my Son. Heb. 1. 5.

The Angels alſo, and *Adam* before his Fall, are his Sons, by Creation. But we are Sons adopted of the Father, by Grace, for his ſake:

Who hath predeſtinated us to be adopted, through Jeſus Chriſt, unto himſelf. Eph. 1. 5.

As many as received him, to them gave he power to be the ſons of God, even to them that believe in his name. Joh. 1. 12.

Q. What Comfort cometh by this?

A. It ſheweth the wonderful Love, and great Mercy of God to me, that when I was, by Nature, the Child of Wrath and Perdition, he ſpared not to give his only Son for me, to make

me

me his Child, and Heir, by the Grace of Adoption:

Joh. 3. 16. *But God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, shall not perish, but have eternal life.*

Q. Wherefore is he called Our Lord?

A. Because he redeeming and ransoming both our Body and Soul from Sin, not with Gold and Silver, but with his precious Blood, and delivering us from all the Power of the Devil, hath set us free to serve him:

1 Pet. 1. 18, *Knowing that ye were not redeemed with corruptible things, as silver and gold;*

19. *But with the precious blood of Christ:*

Chap. 2. 9. *That ye should shew forth the vertues of him that hath called you out of darkness, into his marvellous light.*

Q. What is the Comfort of this?

A. That Christ being my Lord, and I living under his Dominion, I need not fear what Enemies, whether Devil, or wicked Men, can do unto me:

If God be on our side, who can be against us?

And though I was under the Prince of Darkness, having Satan my Lord, until I believed in Christ; yet since I

am

am Christ's, and he is my only Lord, and that by Purchase with his Blood, by Gift from his Father; and by Marriage contracted, to be consummate at his Appearing.

Q. Which is the Third Article?

A. Which was Conceived by the Holy Ghost, born of the Virgin *Mary*.

Q. What Believest thou in this Article?

A. I Believe, That the Son of God, who is, and continueth True and Everlasting God, took the very Nature of Man, of the Flesh and Blood of the Virgin *Mary*,

For he in no sort took the Angels; but he took the seed of Abraham. Heb. 2. 16.

When the fulness of time was come, God sent forth his Son, made of a woman. Gal. 4. 4.

By the working of the Holy Ghost:

The Holy Ghost shall come upon thee; and the power of the most high shall over-shadow thee. Luk. 1. 35.

That withal he might be the true Seed of *David*,

Concerning Jesus Christ, our Lord, which was made of the seed of David, according to the flesh. Rom. 1. 3.

Like unto his Brethren in all things,

Wherefore, in all things it became him Heb. 2. 17.

to

to be made like unto his Brethren, that he might be merciful, and a faithful high priest in things concerning God:

Sin excepted,

Heb. 4. 15. *But was in all sort, in the like manner, tempted; yet without sin.*

Q. What Profit is there by Christ's holy Nativity and Conception?

A. Hereby our Faith is confirmed, that he is the True Mediator. For he cannot be a Mediator between God and Men, who is not by Nature True God, and True Man;

Chap. 7. 26. *For such an high priest it became us to have, which is holy, blameless, undefiled, separate from sinners.*

And that he doth cover, with his Innocency, and perfect Holiness, my Sins, in which I was conceived, that they might not come in the sight of God:

1 Cor. 1. 30. *He is made unto us, of God, wisdom, righteousness, sanctification, and redemption.*

1 Pet. 3. 18. *Christ hath suffered for our sins, the just for the unjust, that he might bring us to God.*

Q. Which is the Fourth Article?

A. Suffered under *Pontius Pilate*; was Crucified, Dead and Buried; he descended into Hell.

Q. What

Q. What Believeſt thou, when thou ſayeſt he Suffered?

A. I Believe, That Chriſt, all the time of his Life which he led in the Earth, eſpecially at the End thereof, ſuſtaineth the Wrath of God, both in Body and Soul, againſt the Sin of all Mankind:

Surely he hath borne our infirmities, and carried our ſorrows: we did judge him as plagued and ſmitten of God, and humbled: Iſa. 53. 4,

Who his own ſelf bare our ſins in his body, on the tree; by whoſe ſtripes ye were healed. 5.

That he might, by his Paſſion, as the only Propitiatory Sacrifice, deliver our Body and Soul from Everlaſting Damnation:

Yet the Lord would break him, and make him ſubject to infirmities, when he ſhall make his ſoul an offering for ſin. —*Ver.* 10.

Who hath delivered us from the power of darkneſs, and hath tranſlated us into the kingdom of his dear Son. Col. 1. 13.

Chriſt hath redeemed us from the curſe. Gal. 3. 13.

And purchaſed unto us the Favour of God, Righteouſneſs, and Everlaſting Life:

He hath made him to be ſin for us, 2 Cor. 5. 21.

which

which knew no Sin, that we might be made the righteousness of God in him.

Q. What is meant by this, He suffered under Pontius Pilate? **being as his Judge?**

A. That he being Innocent, and Condemned, before a Civil Judge, might deliver us from the severe Judgment of God, which remained for all Men:

Isa. 53. 4. *For he hath borne our infirmities, and carried our sorrows.*

5. *And he was wounded for our transgressions; he was broken for our iniquities.*

Q. But is there any thing more in it, that he was nailed to the Cross, than if he had suffered any other kind of Death?

A. There is more. For by this I am assured, That he took upon himself the Curse which did lie on me:

Gal. 3. 13. *For Christ hath redeemed us from the curse.*

For the Death of the Cross, was accursed of God:

Deut. 21. 23. *His body shall not remain all night upon the tree; for the curse of God is upon him that is hanged.*

Q. What is it then, to Believe in Christ Crucified?

A. It is not only to Believe, That Christ *suffered* such a kind of Death; but

but also, by virtue of this Death, I am crucified to God, and my Sins pardoned, and the Curse of the Law is taken away from me; yea, That by virtue of the Cross of Christ, my Sins are mortified and crucified:

God forbid that I should rejoice, but in the cross of our Lord Jesus Christ, whereby the world is crucified unto me, and I unto the world. Gal. 6. 14.

Q. Why was it necessary for Christ to humble himself unto Death?

A. Because the Justice and Truth of God, who said,

Whensoever thou eatest of the tree of knowledge of good and evil, thou shalt die the death:

could by no other means be satisfied for our Sins, but by the very Death of the Son of God:

For God sending his own Son in the similitude of sinful flesh, and for sin condemned sin in the flesh: Rom. 8. 3.

That he might destroy, through death, him that had the power of death; that is, the devil. Heb. 2. 14.

Q. But Death is the wages of sin, and Christ was without sin; and therefore, how could Death have any power at at all over him? Rom. 6. 23. 1 Pet. 2. 22.

A. Christ, indeed, was free from the the Commission of Sin in his own Person;

2 Cor. 5. 21. Person; but he was *made sin for us*: And by the means of our Sins, Death seized upon him:

Rom. 4. 25. *For he was delivered to death, for our sins.*

Chap. 8. 32. *God spared not his own Son, but gave him for us all, to death.*

Q. Did Christ die for All, according to the Testimony of Scriptures, where it is said, He gave himself a ransom for all men?

1 Tim. 2. 6.

A. No, certainly; he died not for All, but for Many; as is proved by Scripture,

Joh. 17. *I pray not for the world, but for those which thou hast given me; for they are thine.*

Heb. 9. 28. *Christ was once offered, to take away the sins of many.*

Mat. 1. 26. *Thou shalt call his name Jesus; for he shall save his people from their sins.*

So that it is manifest, that Christ died and offered up himself only for Many; for his Elect, for his Church, and peculiar People.

Q. How is Christ said to have died for all Men, and not to have died for all Men?

A. 1*st.* Christ died for all Men, Absolutely, and without Exception, as touching the Sufficiency which he paid in Price.

2*dly.* Christ

2*dly*. Christ died not for all Men, but for the Elect only, and the Faithful, as touching the Application, Participation and Efficacy of his Merit and Passion.

Q. What Benefit doth the Church of God, and every true Believer, receive by the virtue of Christ's Death?

A. 1*st*. Not only those Articles before-mentioned, do declare and shew those Benefits which we receive by the Death of Christ; but also, we are assured of the freedom from the Sting of Death:

But thanks be to God, which hath given us the victory, through our Lord Jesus Christ. 1 Cor. 15. 57.

2*dly*. Death it self is turned into a sweet Sleep:

Peace shall come; they shall rest in their beds. Isa. 57. 2.

3*dly*. Death is made a Gate and Passage into Eternal Life:

Lazarus died, and was carried by the Angels into Abrahams bosom. Luk. 16. 22.

4*thly*. By virtue of Christ's Death, the Church of God, and every particular Member, receiveth a spiritual Death to Sin:

Know ye not, that all ye which are bap- Rom. 6 3.

tized into Jesus Christ, have been baptized into his death?

Ver. 4. *We are buried with him, by baptism, into his death.*

Q. But since that Christ died for us, why must we also die?

A. Our Death is not a Satisfaction for our Sins; but the abolishing of Sin, and our passage into Life Everlasting:

Phil. 1. 23. *For my desire is to be loosed, and to be with Christ, which is best of all.*

Q. To what end was he Buried also?

A. That thereby he might make manifest that he was dead indeed:

Act. 13. 29. *And when they had fulfilled all things which were written of him, they put him in a sepulchre.*

Q. What Benefit doth the Church of God receive, by virtue of Christ's Burial?

A. By virtue of this Burial of Christ in a Garden,

1. Original Sin, which was committed by *Adam* in the Garden of *Eden*, is satisfied for:

Rom. 8. 34. *Who shall condemn? It is Christ, which is dead.*

2*dly*. The Power of Death is vanquished for us:

1 Cor. 15. 55. *Death is swallowed up of victory.*

3*dly*. Hereby

3*dly*. Hereby Sin is more and more wasted and consumed in us.

Q. Shew me what is meant by Christ's descent into Hell?

A. Hell, in Scripture, is taken Three ways:

1*st*. It signifies the *Grave*. Gen. 42. Psal. 16. 10.

2*dly*. The *Place of the Damned*. Luk. 16. 23. Psal. 139. 3.

3*dly*. It signifieth the *Pains of Hell*; that is, the Terrours and Torments of Soul and Conscience:

When the snares of death compassed me, and the grief of the grave caught me: Psal 116. 3.

in this 3*d*. sence, I believe it is taken, in this Article.

Q. Did not Christ totally descend into Limbo, or, into the Pit of Hell? (according to the Opinion of many, who also will alledge Scripture for it?)

A. If Christ descended locally into Hell, he descended as touching his Godhead, his Soul, or his Body.

He did not, as touching his Godhead; for that is every where present.

Nor, as touching his Body; for that rested in the Grave three Days.

Nor, as touching his Soul; because Christ said of his Soul,

Father, into thy hands I commend my spirit. Luk. 23. 46.

Therefore the Soul of Christ, after

his Death, was in the hands of his Father, in Paradise, and not in Hell.

Q. Seeing then, Christ descended not into Hell locally, what then is the true meaning of these Words?

Namely, That Christ endured, in his Humane Soul, the Sense of the fierce Wrath of God, due for Man's Sins, partly in the Garden, and partly on the Cross, when he said,

My God! My God! Why hast thou forsaken me?

The which intollerable sense of God's Wrath, is commonly called in Scripture, by a Metaphor, *Grief*, or, *Pain of Hell*. Not because the self-same in kind; for Christ was not utterly Forsaken, nor eternally Damned, nor Tormented in Body with that Fire wherewith the Reprobates shall be Tormented for ever:

But this Sense of the fierce Wrath of God, is called the *Sorrows of Hell*, or, a *descending into Hell*; because it was nothing inferiour, for the time it lasted, to the very Torments of Hell it self.

Q. How is this proved, That Christ suffered in Soul, as well as in Body?

A. It is expresly proved, out of the

the Gospel by St. *Matthew*, in these words,

And he began to wax sorrowful, and grievously troubled, and said, My soul is very heavy, even unto death. Mat 26. 37.

Q. What Reasons are there for the better confirming of this, That Christ suffered in his Soul the Sense of the fierce Wrath of God?

A. 1*st*. Because all our Sins were imputed unto Christ:

The Lord hath laid on him the iniquity of us all. Isa. 53. 6.

Therefore God's Justice requireth, that he should bear the Punishments that are due to Sin, both Spiritual and Temporal.

2*dly*. If Christ had not suffered in Soul, as well as in Body, he had only redeemed our Bodies, and not our Souls. But it is manifest, that Christ redeemed the Soul, as well as the Body:

Ye are bought with a price: therefore glorifie God in your body, and in your spirit, for they are the Lord's. 1 Cor. 6. 20.

Therefore Christ suffered in Soul, as well as in Body.

3*dly*. If Christ had neither suffered Hell Torments himself; nor the Wrath of God, which was proportionable to Hell Torments;

Then it remaineth, that Hell Torments remain ſtill to be ſuffered by Mankind; and ſo, by neceſſary conſequence, Chriſt's Redeeming of us, is no perfect Redemption.

Q. What Benefits redounds to God's Church, by virtue of Chriſt's deſcent into Hell?

A. 1*ſt*. Deliverance from God's Wrath:

Rom. 5. 9. *Being now juſtified by his bloud, we ſhall be ſaved from wrath through him.*

2*dly*. The Church of God is delivered from a tormenting Conſcience, and from the beginning of Hell Fire, which the Reprobates endure, even in this Life:

Joh. 16. 33. *Theſe things have I ſpoken to you, that in me ye might have peace.*

3*dly*. 'Tis an happy Deliverance from Hell it ſelf, and from all the eternal Torments of the ſame:

Rom. 8. 1. *There is no condemnation to thoſe that are in Jeſus Chriſt.*

Rev. 20. 6. *Bleſſed and holy is he that hath part in the firſt reſurrection, for on ſuch the ſecond death hath no power.*

Q. What is it therefore to Believe in Chriſt, as he deſcended into Hell?

A. It is, not only to believe, That Chriſt

Chriſt ſuffered in his Humane Soul the full Viol of God's Wrath, due for Man's Sins; but alſo, That I, by virtue thereof, am freed from God's eternal Wrath, and my Troubles of Mind hereby are abated, or, at the leaſt, ſanctified unto me, and turned to my good: yea, by virtue of Chriſt's deſcent into Hell, my Soul is delivered from Hell it ſelf, and from all the Torments thereof, and that now the Gates of Hell ſhall not prevail againſt me.

Q. What is the Fifth Article?

A. The Third Day he aroſe again from the Dead.

Q. How is it proved that Chriſt roſe again?

A. Many Evidences and Proofs doth the Scripture afford. St. *Paul* ſaith,

Chriſt therefore died; and roſe again, and revived. Rom. 14. 9.

But now is Chriſt riſen again from the dead. 1 Cor. 15. 20.

Q. After what manner do you believe that Chriſt roſe again?

A. I believe, That Chriſt did riſe truly and indeed, ſo that his Soul did truly and indeed return into his Body, from which it was ſevered by Death;

and he did truly come forth, even out of the Grave alſo.

2*dly*. That he roſe the very ſame Body which before was dead; the ſame Jeſus Chriſt, God and Man, according to the Nature wherein he ſuffered:

Luk. 24. 39. *Behold my hands and my feet: for it is I my ſelf; handle me, and ſee me.*

3*dly*. He roſe by his own Power; he put Death to flight, quickned his dead Body, re-united it to his Soul, and reſtored to himſelf a bleſſed, heavenly and glorious Life, and that by the Might and Power of his Godhead:

Joh. 2. 29. *Deſtroy this temple, and in three days I will raiſe it up again.*

Chap. 10. 18. *I have power to lay down my ſoul, and have power to take it up again.*

4*thly*. He roſe the Third Day, by his Father's, and by his own Power:

Act. 1 Cor. 15. 4. *Him God raiſed up the third day.*

He roſe the third day, according to the ſcriptures.

Q. What Benefit redounds to the Church of God, by virtue of Chriſt's Reſurrection?

A. The perfect Accompliſhment of the Work of Juſtification:

Rom. 4. 25. *Who was delivered to death for our ſins,*

ſins, and is riſen again for our juſtifica-
tion.

2*dly.* The Reſurrection of Chriſt, our Head, is a pledge unto us of a glorious Reſurrection:

But now is Chriſt riſen from the dead, 1 Cor. 15. 20.
and made the firſt-fruits of them that
ſlept.

3*dly.* By virtue of Chriſt's Reſurrection, God's Church obtaineth a ſpiritual Reſurrection from Sin:

We are buried with him, by baptiſm, Rom. 6. 4,
into his death, that, like as Chriſt was
raiſed up from the dead, ſo we ſhould
walk in newneſs of life.
For if we be grafted with him to the 5.
ſimilitude of his death, even ſo ſhall
we be to the ſimilitude of his reſurrec-
tion.

4*thly.* By the Reſurrection of Chriſt, we are warranted and confirmed of his Merit, that he hath fully and perfectly ſatisfied for our Sins. For one only Sin not being ſatisfied for, had with-held Chriſt ſtill in death.

5*thly.* We are aſſured not only of his meriting for us; but alſo, that he is able, and doth beſtow on us the Fruit and Benefit of his Merit: For,

Chriſt is riſen again for our righteouſ- Rom. 5. 25.
neſs.
Bleſſed be God, even the Father of our 1 Pet. 1. 3.
Lord

Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead.

Q. What is it to believe in Christ, as he rose again the Third Day from the Dead?

A. It is not barely to Believe, That Christ did indeed Rise, the Third Day, out of the Sepulchre, alive; but also, That I, by virtue of his Resurrection, am fully Justified, truly Regenerate, Preserved in Grace, Reserved to a blessed Resurrection unto Eternal Life; and that Christ ever liveth, to apply this unto me.

Q. Which is the Sixth Article?

A. He ascended into Heaven, and sitteth at the right-hand of God the Father Almighty.

Q. How shall I be certain, that Christ ascended into Heaven?

A. By the Testimony of Holy Scriptures, where it is said,

Mark 16. 19. That *after the Lord had spoken to them, he was received into heaven, and sat at the right-hand of God.*

Q. What is meant by these words, He ascended into Heaven?

A. I Believe hereby, That Christ ascended into Heaven, in his Humane Nature

Nature only; and *that* the very ſame which was born of the Virgin, dead, buried, and which roſe again, and that locally, or bodily, truly going from one place to another, viſibly and apparent to the Apoſtles.

What then, if ye ſhould ſee the Son of Man aſcend up where he was before?

While they beheld, he was taken up out of their ſight. Act. 19.

The Fortieth Day after his Reſurrection:

Forty days was he ſeen of them, ſpeaking of things which appertain to the kingdom of God. Act. 1. 3.

And that by the Power of his Godhead:

This Jeſus, by the right-hand of God, hath been exalted. Chap. 2. 33.

Q. But Chriſt promiſed he would be with us until the end of the World; how then is he aſcended?

A. Chriſt is True God, and True Man. According to his Manhood, he is not now on the Earth:

The poor you have always with you, but me ye ſhall not have always. Mat. 26. 11.

I leave the world, and go to the Father. Joh. 16. 28.

But according to his Godhead, his

Grace and Spirit, he is at no time from us, as he hath promiſed:

Mat. 28 20. *Lo, I am with you until the end of the world.*

Q. Are not, by this means, the two Natures in Chriſt puled aſunder, if his Humanity be not whereſoever his Divinity is?

A. No: For ſeeing his Divinity is Incomprehenſible, and every where preſent;

Jer. 23. 24. *Can any hide himſelf in ſecret places, that I ſhall not ſee him? ſaith the Lord. Do not I fill heaven and earth?*

it followeth neceſſarily, that the ſame is without the bound of his Humane Nature, which he took on him; and yet it is nevertheleſs in it, and abideth perſonally with it:

Col. 2 9. *For in him dwelleth all the fulneſs of the Godhead bodily.*

Q. What Benefit redounds to the Church of God, and every particular Member, by virtue of Chriſt's Aſcenſion?

A. 1*ſt.* By virtue of Chriſt's Aſcenſion, Satan, Sin, and Death, are led Captives; ſo that now they have no Power to hurt God's Church, nor any of his Members:

Eph. 4. 8. *When he aſcended up on high, he led captivity captive.*

2*dly.* I

2dly. I Believe, That there is prepared in Heaven, for me, and God's Church, a Manſion, or Dwelling-place:

In my Fathers houſe are many dwelling-places: I go to prepare a place for you. Joh. 14. 2.

3dly. The Aſcenſion of Chriſt's Humane Nature, is a ſure Pledge unto me, That it ſhall come to paſs, That he who is our Head, will lift up his Members alſo unto him:

Father, I will that they which thou haſt given me, be with me, even where I am. Chap. 7. 24.

4thly. I am aſſured, That he will ſend me, and the reſt of the Church of God, his Spirit, inſtead of a Pledge between him and us:

I will pray the Father, and he ſhall give you another Comforter, that may abide with you for ever. Chap. 14. 16.

Q. In what ſence are we to underſtand the words of the reſt of this Article, He ſitteth at the Right-Hand of God the Father Almighty?

A. Not in a literal ſence: For God hath not a Right-Hand, or Left-hand, like unto Men. For,

God is a Spirit. Chap. 4. 24.

And the ſtrength of Iſrael is not a man. 1 Sam. 15. 29.

But it is evident, that the Word

Right-

Right-Hand, is often times uſed, in Scripture, for the Power of God, or for his Preſence:

Pſal. 44. 3. *They inherited not the land by their own ſword, neither did their own arm ſave them; but by thy right-hand, and and thine arm, and the light of thy countenance.*

Pſal. 16. 11. *In thy preſence is fullneſs of joy, and at thy right-hand are pleaſures for evermore.*

Alſo, it is as manifeſt, that *Sitting* is uſed in Scripture, for *Authority*, or *Regiment*:

1 King. 1. 30. *Solomon thy ſon ſhall reign after me, and he ſhall ſit upon my throne.*

Q. From whence then is this borrowed Speech taken?

A. It is taken from the manner of Men, who are wont to give the Right-Hand to ſuch as they do Preferr or Advance; as by the Example of *Solomon*.

Chap. 2. 19. *And he ſate down on his throne; and he cauſed a ſeat to be ſet for the kings mother, and ſhe ſate at his right-hand.*

Q. What Spiritual meaning doth this Sitting at the right-hand of God, **imply?**

A. 1ſt. A Reſt from Labour; and thus

thus it ſignifieth, That Chriſt is now freed from all his Paſſions and Miſeries:

Bleſſed are the dead which die in the Lord, for they reſt from their labours. Rev. 14. 13.

2dly. It ſignifieth *Supreme Authority*: and thus it ſignifieth, that the Government of all things is committed unto Chriſt:

All power is given to me, both in heaven and earth. Mat. 28. 18.

3dly. It ſignifieth a great meaſure of *Honour* and *Happineſs*: and thus it ſignifieth, That Chriſt is now entred into a great and infinite State of Glory and Happineſs:

But we ſee Jeſus crowned with glory and honour. Heb. 2. 9.

Q. What Benefit cometh to the Church of God, and every particular Member, by virtue of Chriſt's Sitting at the Right-Hand of God?

A. 1ſt. Thereby Chriſt hath Power to gather his Church, and to defend it, and every Member of the ſame, againſt all Force and Violence:

Thou art Peter, and upon this rock will I build my church, and the gates of hell ſhall not prevail againſt it. Mat. 16. 18.

2dly. The Church, and every Member

ber thereof, is made Partaker of Christ's Intercession:

Rom. 8. 34. *Who shall condemn? It is Christ which is risen again, who is also at the right-hand of God, and maketh request for us.*

Q. How doth Christ make Intercession for his Church? or wherein doth it consist?

A. 1*st.* In Appearing for his Church before God his Father.

2*dly.* By the continual presenting of his Merits, in our Name, before his Father. Therefore Christ is called a *Priest.*

Joh. 17. 24. 3*dly.* By continual wishing Good unto it: And Christ's Wishing of Good, is a strong Intercession for Good; and in this sence he is called *our Advocate.* (As formerly hath been spoken.)

Q. Which is the Seventh Article?

A. From thence he shall come to judge both the Quick and the Dead.

Q. How are you certain that Christ shall come to Judgment?

Chap. 14. 3. Rev. 22. 20. *A.* 1*st.* It is confirmed by *Christ* himself.

Act. 1. 11. 2*dly.* By Testimony of the *Angels.*

Chap. 17. 31. 3*dly.* By the Testimony of the *Apostles.*

And

And also by Testimony of other Scriptures:

The Lord shall judge for ever: he hath prepared his throne for Judgment: Psal. 9. 7,

For he shall judge the world in righteousness, and shall judge the people with equity. 8,

The Father judgeth no man, but hath committed all judgment to the Son: Joh. 5. 22.

Q. Shall the Father, and the Holy Ghost, have no part at all in the latter Judgment?

A. Yes, verily: I believe that Judgment shall belong unto all the Three Persons in Trinity, as concerning their Consent and Authority; but unto Christ, as touching the Publishing and Executing of the Judgment.

Q. But it is said, that the Saints shall Judge the World?

A. The Saints shall Judge the World, not by pronouncing Judgment: But,

1*st.* By sitting with Christ (as it were) upon the Bench.

2*dly.* By yielding Consent and Approbation unto Christ's Sentence.

3*dly.* By their good Lives.

Q. From whence shall the Judge come, when he cometh to Judgment?

A. From Heaven: as it is manifest by Scripture:

1 Theſ. 4. 16. *The Lord himſelf ſhall deſcend from heaven.*
The Lord Jeſus ſhall ſhew himſelf from heaven, with his mighty angels.

Q. But how, and after what manner ſhall Chriſt come to Judgment?

A. I Believe, That Chriſt, in the appointed Time of his Father, ſhall come truly, viſibly, and locally, to Judge both Quick and Dead:

Mat. 24. 30. *They ſhall ſee the Son of man come in the clouds of heaven:*

even as he was ſeen to go up, in the ſame Shape, Form, Figure and Subſtance that he took in the Virgin's Womb; that being Glorified, and indued with Immortality:

Act. 1. 11. *This Jeſus which is taken up from you into heaven, ſhall ſo come as ye have ſeen him go up:*

and that in Majeſty, Power, and great Glory, accompanied with all the holy Angels:

Mat. 24. 30. *And they ſhall ſee the Son of man come in the clouds with power, and great glory.*

Thus ſhall Chriſt himſelf, in his Humane Nature, viſibly deſcend from Heaven upon the Clouds, with a Shout, and with the Voice of the Arch-

Archangel and Trump of God, accompanied with thouſands of his Saints:

Behold, he cometh with clouds, and every eye ſhall ſee him. Rev. 1. 7.

The Lord himſelf ſhall deſcend from heaven with a ſhout, and with the voice of the archangel, and with the trump of God. 1 Theſ. 4. 16.

Behold, the Lord cometh with thouſands of his ſaints. Jude 14.

And this his Coming ſhall be ſudden:

The day of the Lord ſhall come as a thief in the night: 1 Theſ. 5. 2.

And when they ſhall ſay, Peace and ſafety; then ſhall come upon them ſudden deſtruction. 3.

Q. Who are the Perſons that ſhall be Judged?

A. All Men, both Quick and Dead, that is, thoſe that ſhall be found Alive at the Day of Judgment, and thoſe that are and ſhall be Dead before the Day of Judgment:

We muſt all appear before the judgment-ſeat of God. 2 Cor. 5. 10.

And not only Men, but the very Devils:

Know ye not, that we ſhall judge the angels? 1 Cor. 6. 3.

Q. Shall all wicked Men receive the same measure of Punishment, at that Day?

A. No: For they shall receive a greater or lesser Punishment, according to the degree of Sin:

Mat. 11. 22. *But I say unto you, It shall be easier for Tyre and Sidon, than for you, at the day of judgment.*

Q. What is the Last Judgment?

A. I Believe it to be a Manifestation of the Hearts and inward Thoughts of all Men, and a Declaration of all their Actions, and a Separation of the Just and Unjust, who ever have lived, or shall live, from the Beginning of the World, to the End, proceeding from God by Christ; and a pronouncing of Sentence on these Men, and an Execution thereof, according to the Doctrine of the Law and Gospel; the Issue whereof shall be the perfect Delivery of the Church, and the final Abjection of wicked Men and Devils into Everlasting Punishment.

Q. But in what Time, Age, or Year shall the Day of Judgment be?

A. It shall be in the End of the World:

Chap. 24. 36. *But of that day and hour knoweth no man, no, not the angels in heaven, but my Father which is in heaven.*

Q. What

Q. What Benefit ſhall the Church of God, and every particular Member, receive, by virtue of Chriſt's coming to Judgment?

A. I believe hereby, That they ſhall then receive their own Bodies again, which ſo long time had lain in the Earth; and that in a far more excellent Eſtate than when they left them:

God giveth even to every ſeed his own body. 1 Cor. 15. 38,

The body is ſown in diſhonour, and is raiſed in glory. 43.

And that they ſhall then receive Honour; as in *Rev.* 3. 5, 21. And that bleſſed Sentence of the Judge, *Come, ye bleſſed of my Father, inherit the kingdom prepared for you.* Mat. 25. 34.

And alſo all the Benefits that Chriſt hath purchaſed for them:

Then lift up your heads, for your redemption draweth nearer. Luk. 21. 28.

And they ſhall be freed from all the Powers of Death; they ſhall die no more:

Death is ſwallowed up in victory.

Yea, they ſhall be freed from all Sorrow and Want, from all Hunger and Thirſt, and they ſhall weep no more:

They ſhall neither hunger nor thirſt any more. Rev. 7. 16.

Rev. 7. 17. *God shall wipe away all tears from their eyes.*

Q. Wherein consisteth the Third Part of the Creed?

A. Of Faith in God the Holy Ghost.

Q. Which then is the Eighth Article of the Creed?

A. I Believe in the Holy Ghost.

Q. Wherefore is the Third Person in the Trinity called a Ghost, or a Spirit?

A. 1*st.* Because he is a Spiritual Nature:

Joh. 4. 24. *God is a Spirit.*

2*dly.* Because he is breathed or inspired into the Hearts of the Elect, by the Father and the Son:

Joh. 20. 22. *He breathed on them, and said unto them, Receive the Holy Ghost.*

3*dly.* Because it is his Office, to inspire our Hearts with good Motions:

2 Pet. 1. 21. *Holy men of God spake as they were moved by the Holy Ghost.*

Q. Wherefore is he called Holy?

A. It is not to deny either the Holiness of the Father or the Son; but because he is the Means of the Sanctification of others, and therefore he is called the *Spirit of Sanctification*, Rom. 1. 4.

Q. What

Q. What is the Holy Ghost? or how is he described?

A. The Holy Ghost is the Third Person of the Trinity;

There are three which bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one: 1 Joh. 5. 7.

proceeding from the Father and the Son:

But when the Comforter shall come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father: Joh. 15. 26.

being also very God with the Father and the Son;

There are three which bear record in heaven, the Father, the Word, and the Spirit; and these three are one: 1 Joh. 5. 7.

Co-eternal, and

Because he created the Heaven and the Earth, and was from the very Beginning;

The Spirit of the Lord moved upon the waters: Gen. 1. 2.

Co-equal with the Father and the Son;

And that is manifest by his Divine Attributes; as Omnipotency, *Psal.* 33. 6. Omniscience, 1 *Cor.* 2. 10. Infinite Goodness and Holiness, 1 *Cor.* 6. 11. Unchangeableness, *Act.* 1. 16. Truth Infallible, *Joh.* 15. 26. Mercy Unspeakable, *Rom.* 5. 5. & 8. 26.

Q. What is the Office of the Holy Ghost?

A. The chief Parts of his Office, are,

1*st*. To Teach us;

Joh. 14. 26. *The Holy Ghost, whom the Father will send in my name, he will teach you all things.*

2*dly*. To Regenerate us;

Joh. 3. 5. *Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God.*

3*dly*. To Unite us with Christ;

1 Joh. 3. 24. *Hereby we may know that Christ dwelleth in us, even by the Spirit that he hath given us.*

4*thly*. To Rule and Govern us;

Rom. 8. 14. *As many as are led by the Spirit of God, they are the sons of God.*

Q. By what means may the Holy Ghost be given, or received?

A. He is given either Visibly, as unto the Apostles;

Act. 2. 3. *There appeared unto them cloven tongues, like fire.*

or Invisibly, as unto the Church, from the Beginning to the End of the World:

Rom. 8. 9. *He which hath not the Spirit of Christ, is none of his.* For without the Spirit, there neither was, nor should have any Church.

Alſo he is given after an ordinary way; By the Miniſtry of the Word, and by the Uſe of the Sacraments:

While Peter yet ſpake, the Holy Ghoſt fell on them which heard the word. Act. 10. 44.

Q. To whom is the Holy Ghoſt given?

A. He is ſaid to be given to all to whom he communicateth his Gifts; to the whole Church that are called, both to the Elect, and to Hypocrites.

To the *Elect* he is given, not only as concerning his Common Gifts; but alſo, as concerning his Proper and Saving Graces, Knowledge of God's Word, Regeneration, Faith, and Converſion.

To the *Hypocrite* he is alſo given, only as touching the Knowledge of Doctrine, and other his Common and General Gifts:

The world cannot receive him; becauſe it ſeeth him not, neither knoweth him. Joh. 14. 17.

Q. How is the Holy Ghoſt kept or retained?

A. 1*ſt*. By diligent Uſe of the Eccleſiaſtical Miniſtry:

He gave ſome to be Apoſtles, ſome to be Prophets, for the edification of the body of Chriſt. Eph. 4. 11.

2*dly*. By

2*dly*. By Meditation in the Doctrine of the Gospel, and by studying to Profit therein:

Col. 3. 16. *Let the word of God dwell in you plenteously, in all wisdom.*

3*dly*. By Encrease, and Continuance, and Amendment of Life:

Mat. 13. 12. *Unto him that hath, shall be given.*

Rev. 22. 11. *He that is righteous, let him be righteous still.*

4*thly*. By daily earnest Prayer and Invocation:

Luk. 11. 13. *How much more shall your heavenly Father give the Holy Ghost to him that desire him.*

Q. How shall a Man know whether he hath the Spirit, or no?

A. It may be known by the Effects:

1*st*. If Sin be weakned in him:

Rom. 8. 10. *If Christ be in you, the body is dead, because of sin.*

2*dly*. If he be freed from the Bondage and Dominion of Sin:

2 Cor. 3. 17. *Where the Spirit of the Lord is, there is liberty.*

3*dly*. If he can love his Enemies: This must needs be of God's Spirit, because it is above Nature:

Mat. 5. 44. *Love your enemies.*

4*thly*. If he have the Spirit of Supplication, and can Pray with the Heart,

Heart, from a feeling, and from a fervent and holy Desire:

The Spirit helpeth our infirmities; for we know not what to pray for as we ought, but the Spirit it self maketh request for us. Rom. 8. 26.

5thly. If he can find in himself any of the Fruits of the Spirit, as *Love, joy, peace, long-suffering, gentleness, goodness, faith,* &c. Gal. 5. 2.

Q. May the Holy Ghost once received, be afterwards totally and finally lost?

A. In the Reprobate he may be lost totally and finally:

The Spirit of the Lord departed from Saul, *and an evil spirit of the Lord vexed him.*

But in the Elect it cannot be lost, though for a time it may in some part, as concerning some Gifts, or some measure of it; so that in the Elect it cannot be utterly lost:

For a little while have I forsaken thee, but with great compassion will I gather thee. Isa. 54. 8.

Q. What Benefits are received by the Holy Ghost?

A. They are such as concern the Reprobate:

As, by virtue of the Holy Ghost, they may be enabled to preach the Historical Faith,

As

Numb. 24. 17. As in the Example of *Balaam*, who Foretold of Chriſt.

To Interpret the Scriptures aright, in ſome places,

Mat. 2. 5, 6. As the Scribes, and the Chief-Prieſts.

They may receive ſome meaſure of Illumination:

They may be reſtrained for a time from this or that Sin;

Gen. 20. 6. As in the Example of *Abimilech*.

They may obtain ſome meaſure of Worldly Joy, or ſome Counterfeit Joy;

Mark 6. 20. Luk. 8. 13. As in the Example of *Herod*, and the Parable of the Seed.

Or ſuch as concern the Elect:

Joh. 3. 5. By the Holy Ghoſt they are Regenerated.

Gal. 5. 22. By it the Fruits of the Spirit are wrought in the Hearts of the Elect.

Rom. 8. 15. By it is wrought the Aſſurance of Salvation in the Elect.

Chap. 14. 4. By virtue of the Holy Ghoſt, the Elect are preſerved in the State of Grace.

Q. What is it to Believe in the Holy Ghoſt?

A. I do not only Believe, That there is a Holy Ghoſt; but alſo, That I, by virtue of this Holy Ghoſt, am truly Regene-

Regenerate, Comforted, Preſerved, Settled in Faith, and made Partaker of all other neceſſary Benefits of the Spirit.

Concerning the Church, the Fourth Part of the Creed:

Q. Which is the Ninth Article of the Creed?

A. I Believe the Holy Catholick Church, the Communion of Saints.

Q. Why is it not as well ſaid, I believe in, as, I believe the Holy Catholick Church?

A. It is warrantable to believe the Church, but not warrantable to believe *in* the Church, or to reſt our Judgments upon the Authority of the Church, without any Warrant from the Word:

Believe not every Spirit, but try whether they are of God.

And the Reaſons wherefore we are to Believe in the Church, are,

1ſt. Becauſe it is an Honour peculiar to God, to be depended upon, or to be believed in:

Ye believe in God; believe alſo in me. Joh. 14. 1.

2dly. Becauſe the Word is the Foundation of the Church, and not the Church of the Word:

Eph. 2. 20. *Ye are built upon the foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelf being the chief corner ſtone.*

3*dly*. Becauſe the Church may err, as
1 Cor. 20. did the Church of *Corinth* err about the Sacrament.

Q. What is the True Church?

A. The True Church is nothing but a peculiar Company of Men Elected and Called:

1 Pet. 2. 9. *But ye are a choſen generation, a royal prieſthood, an holy nation, a peculiar people, that you ſhould ſhew forth the vertues of him that hath called you out of darkneſs into his marvellous light.*

Q. Is there but One Church of God? or be there Many Churches of Chriſt?

A. There is but One True Catholick or Univerſal Church:

Eph. 4. 4. *There is one body, and one ſpirit, even as ye are called in one hope of your vocation.*

This True Church is either Triumphant with the bleſſed Angels in Heaven;

Rev. 7. 15. *Therefore are they in the preſence of the throne of God, and ſerve him day and night in his temple; and he that ſitteth on the throne, will dwell amongſt them.*

Or Militant on Earth; fighting under Chriſt's

Christ's Banner, against the World, the Flesh, and the Devil:

And there was a battel in heaven; Michael and his angels fought against the dragon, and the dragon fought and his angels. Rev. 12. 7.

This Militant Church is either Visible,

as a Company amongst Men, professing the True and Uncorrupt Doctrine of the Law and Gospel;

in which Company are many dead and unregenerate Members, and Hypocrites:

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven.

Or Invisible; that is, a Company of those that are elected to Eternal Life, in whom a New Life is begun here by the Holy Ghost, and is perfected in the Life to come.

This Church, as long as it sojourneth on Earth, always lieth hid in the Visible Church.

Those that are in this Invisible Church, never perish; neither are there any Hypocrites therein, but the Elect only, of whom it is said,

No man shall pluck my sheep out of my hands. Joh. 10. 28.

The Lord knoweth who are his. 2 Tim. 2. 19.

Q. Who is the Head of this Mystical Body the Church?

A. Only Christ himself; as may appear,

Eph. 5. 23. *The husband is the wife's head, even as Christ is the head of the church; and the same is the Saviour of the body.*

And that,

1*st.* Because he only is able to perform the Office of an Head unto his Church; as, to Quicken, to Preserve, to Nourish, to Direct and Govern it.

2*dly.* Because he only is able to prescribe Laws to bind the Consciences:

Jam. 4. 12. *There is one Law-giver, which is able to save, and to destroy.*

Q. What are the Notes or Signs of the True Church?

A. They are either *Internal* Signs;

1*st.* The Spirit of God dwelling in the Heart;

Eph. 4. 30. *Grieve not the holy Spirit of God, by whom ye are sealed to the day of redemption.*

2*dly.* Is True Regeneration;

Joh. 3. 6. *For that which is born of flesh, is flesh; and that which is born of the Spirit, is spirit.*

3*dly.* True Faith, is a Sign;

for the Church is called by the Name of *the Faithful:*

Mine

Mine eyes ſhall be unto the faithful of the land, that they may dwell with me. Pſal. 101. 6.

Or *External* Signs: As,

1*ſt*. The pure Preaching of the Word of God:

If ye continue in my word, ye are verily my diſciples. Joh. 8. 31.

2*dly*. The right Adminiſtration of the Sacraments; namely, Baptiſm, and the Lord's Supper:

Go and teach all nations; baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt: Teaching them to obſerve all things whatſoever I have commanded you. Mat. 28. 19, 20.

3*dly*. The Third Sign, is, A ſincere Profeſſion of Juſtification by Chriſt alone:

Neither is there ſalvation in any other name; for among men there is given no other name under heaven, whereby we muſt be ſaved. Act. 4. 12.

Q. Wherefore is the Church called Holy?

A. 1*ſt*. Becauſe the Holineſs of Chriſt is imputed to it:

Ye are of him in Chriſt Jeſus, who of God is made unto us wiſdom, righteouſneſs, ſanctification, and redemption. 1 Cor. 1. 30.

2*dly*. Becauſe Holineſs is begun in every Soul that is regenerate in this Life:

Pſal. 119. 3. *Surely they work none iniquity, that walk in his ways.*

3*dly*. It is Holy, in reſpect of Prophane Perſons:

Lev. 10. 10. *Aaron and his Sons are not to drink ſtrong drink, that they may put difference between the holy and unholy.*

Q. If the Church be Holy, what are we to eſteem of Swearers, Lyers, Whoremongers, and ſuch like wretched Perſons that live in the Church? Are they Members of the Church, or no?

A. They are not, ſo long as they live under the dominion of any notorious Sin; but are as Chaff among Wheat, whoſe end is to be burned:

Mat. 3. 12. *Chriſt will come with his fan in his hand, and will gather his wheat into his garner, but will burn up the chaff with fire.*

Q. May the Church of God obtain a Perfection of Holineſs in this World?

A. No, verily: For howſoever the Triumphant Church is perfectly Holy, at leaſt, in Soul;

Rev. 14. 4. *Theſe are they which are not defiled with women; for they are virgins.*

yet the Militant Church is but Holy only in part:

If

If we say we have no sin, we deceive our selves. 1 Joh. 1. 8.

Q. By what means may Holiness be encreased?

A. By the diligent and frequent Use of God's Ordinance:

Sanctifie them with thy truth; thy word is truth. Joh. 17. 17.

Q. Wherefore is the Church called Catholick?

A. The word *Catholick* signifieth *Universal*; and the Church is so called, for these Causes;

1*st.* In respect of Time; because the Church hath been in all Ages, is at this Present, and shall continue, by Succession, unto the World's End:

For the gates of hell shall not prevail against it. Mat. 16. 18.

2*dly.* In respect of the Members of the Church; for they are universally gathered out of all Nations and People.

3*dly.* In respect of Place; for the Church is dispersed in all Nations:

I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, cloathed with white robes, and palms in their hands. Rev. 7. 9.

Q. Whether may any one be saved, out of the Church?

A. No Man can be Saved, out of the Church:

1*st*. Because without the Church, there is no Saviour:

Joh. 15. 5. *Without me ye can do nothing.*

2*dly*. Because whomsoever God hath chosen to the End, which is Eternal Life; he hath chosen to the Means, which is the Inward and Outward Calling.

The Elect therefore, though they be not at all times Members of the Visible Church, yet they are made such before they die.

Q. Whether is there any such Counsel of God, which hath severed some to be Saved, and some to be Damned?

A. I do believe, and am perswaded, That there is Predestination; which consisteth of these Two Parts, *Election* and *Reprobation*.

Q. What is Election?

A. Election is the Eternal, Unchangeable, Free, and most Just Decree of God, whereby he hath decreed to convert some to Christ, to preserve and keep them in Faith and Repentance, and by them to give them Eternal Life.

Q. What

Q. What is Reprobation?

A. Reprobation is such a Decree of God, as whereby he hath decreed to leave some, according to his most just Judgment, in their Sins, to punish them with Blindness and Damnation, being not made Partakers of Christ everlastingly: Both being God's Decree,

I know whom I have chosen. Joh. 13. 18.
He hath mercy on whom he will. 2 Tim. 1. 9.
His grace was given before the world was. Rom. 9. 18.

Q. How do you prove, That there is Election in God?

A. It is proved by Testimony of Scripture,

He chose us in him, before the foundation of the world. Joh. 15. 16.
Ye have not chosen me, but I have chosen you.
As many as were ordained to eternal life, believed.
He predestinated us to be adopted, through Jesus Christ, unto himself, according to the good pleasure of his will.

Q. How do you prove, That there is Reprobation in God?

A. It is proved also by Scripture,

God doth shew his justice on the vessels of wrath. Rom. 9. 22.

Jud. 4. *Who were before, of old, ordained to this condemnation.*

Mat. 13. 11. *It is given unto you to know the ſecrets of the kingdom of heaven, but to them it is not.*

Q. What are the Cauſes of Predeſtination?

A. The Efficient and Motive Cauſe of our Election, is, the good Pleaſure of God, who hath not fore-ſeen any thing in us, for which he ſhould chuſe us:
for there can be no good thing in us, as of our ſelves, ſeeing we are by Nature the Children of Wrath, as well as others.
So likewiſe the Efficient Cauſe of Reprobation, is the moſt free, good Pleaſure of God:
for we being all by Nature the Children of Wrath, had all periſhed, if Sin were the Cauſe of Reprobation; wherefore the Cauſe of Reprobation is not in Men themſelves, but that is in God's Will, in ſhewing forth his Juſtice. Therefore, of particular Men, why this Man is elected, and he reprobated, there can be no other Reaſon given, but the good Pleaſure of God only. But the Cauſe of Damnation is altogether in Men, which is Sin:

He

He hath mercy on whom he will; and whom he will, he hardneth. Rom. 9. 12.

Q. Is Predeſtination Unchangeable, or no?

A. Predeſtination is Firm and Unchangeable: which may appear by this Reaſon; Becauſe God is Unchangeable, and doth not depend on the Interchangeable Courſe of Things, but the ſame rather dependeth on his Decree.

What therefore he hath from Everlaſting decreed, of Saving the Elect, and Condemning the Reprobate, that hath he unchangeably decreed:

And therefore both Election and Reprobation is Firm and Unchangeable:

This is the Father's will, That of all which he hath given me, I ſhould loſe nothing. Joh. 6. 36.

My counſel ſhall ſtand, and I will do whatever I will. Iſa. 46. 10.

I am the Lord; I change not. Mal. 3. 6.

None ſhall pluck my ſheep out of my hand. Joh. 10. 28.

Q. Whether are the Elect always Members of the Church?

A. The Elect are not always Members of the Church, but then, firſt, when they are converted and regenerated by the Holy Ghoſt:

Rom. 8. 9. *If any man have not the Spirit of Christ, the same is not his.*

Q. Whether may the Elect fall from the Church, or not? and the Reprobate always continue?

A. The Elect cannot fall wholly and finally from the Church, as hath been proved by the Unchangeableness of God's Predestination; though sometimes they may fall from it; but wholly and finally to forsake it, they can never:

Joh. 10. 28. *None shall pluck my sheep out of my hands.*

But the Reprobate and Hypocrite do, at length, finally depart from the Church; and fall away from Gospel-Gifts and Graces, which they seemed to have:

1 Joh. 2. 19. *They went out from us, but they were not of us; for if they had been of us, they would have continued with us.*

Q. What is meant by Communion of Saints?

A. The *Communion of Saints*, is, the Society that all they that believe have one with another, as Members of one Head, Jesus Christ:

1 Cor. 12. 12. *For as the body is one, and hath many members; and all the members of the body, which is one, though they be many, yet*

yet are but one body, even ſo is Chriſt.

For by one Spirit we are baptized into one body, whether we be Jews or Grecians, bond or free; and have been all made to drink into one ſpirit. —— *Ver.* 13.

For the body alſo is not one member, but many. 14.

For we that are many, are one bread, and one body; becauſe we are partakers of one bread. 1 Cor. 10. 17.

We being many, are one body in Chriſt; and every one, one anothers members. Rom. 12. 5.

But let us follow the truth in love, and in all things grow up into him which is the head, that is, Chriſt. Eph. 4. 15.

For we are members of his body, of his fleſh, and of his bones. Chap. 5. 30.

Whereby we are ready to communicate all God's Benefits, both Spiritual and Temporal, to the mutual Health and Comfort of one another, according to the meaſure which we have received of God in this Life:

Beſides the things that are outward, I am cumbred daily, and have the care of all the churches. 2 Cor 11. 28.

Bear ye one anothers burthen, and ſo fulfil the law of Chriſt. Gal. 6. 2.

If there be therefore any conſolation in Chriſt, if any comfort of love, if any fellowſhip of the Spirit, if any compaſſion and mercy; Fulfil my joy, that ye

be

be like-minded, having the like love, being of one accord, and of one judgment: That nothing be done through contention, or vain-glory; but that in meekneſs of mind, every man eſteem other better than himſelf. Look not every man on his own things, but every man alſo on the things of other men.

Q. Wherein have the Saints Communion one with another?

1 Cor. 12. 13. *A.* 1*ſt.* In that they are made Partakers of the ſame Privileges in Chriſt, and of the ſame Saving Graces in his Life. And though not in the ſame Meaſure, yet of the ſame Glory in the Life to come:

Phil. 1. 7.

2 Tim. 4. 8. *For henceforth is laid up for me the crown of righteouſneſs, which the Lord, the righteous Judge, ſhall give me at that day: and not to me only, but unto all them alſo that love his appearing.*

2*dly.* In that they are made Partakers of the Prayers of one another:

1 Tim. 2. 1. *I exhort therefore, that prayers and ſupplications be made for all men,* &c.

Pſal. 122. *Pray for the peace of Jeruſalem.*

And therefore our Saviour Chriſt taught us to pray *Our Father*, and not *My* Father: To ſignifie, That we ought to pray for all the Militant Churches, as well as our ſelves.

3*dly.* In

3dly. In that they do employ those Talents that God hath given them, not altogether to their own private Good, but to the Good of God's Church:

The manifestation of the Spirit is given to every man to profit withal. 1 Cor. 12. 7.

So that ye labour together in prayer for us; that for the gift bestowed upon us for many, thanks may be given by many persons for us. 2 Cor. 1. 11.

For the gathering together of the Saints, and for the work of the Ministry, and for the edification of the body of Christ. Eph. 4. 12.

4thly. In that God's Saints are ready to relieve the Necessities of their Brethren:

And the multitude of them that believed, were of one heart, and of one soul: neither any of them said, that any thing of that which he possessed, was his own, but they had all things common. Act. 4. 32.

He is ever merciful, and lendeth. Psal. 37. 26.

A devout man, one that feared God, with all his houshold, which gave much alms to the people. Act. 10. 2.

He that hath two coats, let him part to him that hath none; and him that hath meat, do likewise. Luk. 3. 11.

5thly. The Communion of Saints, consists,

ſiſts, in reſpect of Society and Fellowſhip one with another:

Act. 2. 24, *And all that believed, were in one place, and had all things common:*

26. *And they continued daily in the temple with one accord; and breaking bread at home, did eat their meat together with gladneſs, and ſingleneſs of heart.*

Pſal. 16. 3, 4. *Thou art my Lord; my well-doing extendeth not to thee; but to the Saints that are in the earth, and to the excellent, all my delight is in them.*

And not only in Private Meeting together of the Saints, but alſo in the diligent and chearful Meeting together at God's Houſe, at his Publick Ordinances, as at Publick Prayer, Hearing the Word Preached, Receiving the Holy Sacrament, &c.

Phil. 1. 3. *I thank my God, having you in perfect memory;*

5. *Becauſe of the fellowſhip which ye have in the Goſpel, from the firſt day, till now.*

Pſal. 42. 4. *When I remembred theſe things, I poured out my very heart; becauſe I had gone with the multitude, and led them into the houſe of God with the voice of ſinging and praiſe, as a multitude that keepeth a feaſt.*

Q. what

Q. What is to be underſtood by Saints, in this Article?

A. Not only dead Men, much leſs ſuch as are Canoniz'd by the Pope, but alſo ſuch Servants of God that live upon the Earth, being ſanctified by the Blood of Chriſt, and by the Spirit of God; being alſo ſet a-part and ſeparated out of the World, I mean, from the Eſtate of an Unregenerate Perſon, and ſuch as are called *Saints* in divers places of Scripture:

Unto the church of God which is at Corinth; to them that are ſanctified in Chriſt Jeſus, Saints by calling. 1 Cor. 1. 2.

To the Saints that are at Epheſus. Eph. 1.

To the Saints in Chriſt that are at Philippi. Phil.

To them which are at Coloſs, Saints and faithful brethren in Chriſt. Col.

Q. Which is the Tenth Article of the Creed?

A. The Tenth Article to be believed, is, Remiſſion of Sins.

Q. What is the Remiſſion of Sins?

A. Remiſſion of Sins, is, the free Gift of God, whereby the Elect are freed both from the Guiltineſs and Puniſhment of Sin, by the means of the Paſſion and Interceſſion of Chriſt, and that in this World.

Q. Who

Q. Who is it that giveth Remiſſion of Sins?

A. Remiſſion of Sins is given of God only;

Iſa. 43. 25. *I, even I am he that putteth away thine iniquities, for my own ſake, and will not remember your ſins.*

Mark 2. 7. *Why doth this man ſpeak blaſphemy? Who can forgive ſins, but God only?*

And it muſt needs be ſo; becauſe Sin is only committed againſt God, and therefore God only hath Power to forgive it.

Q. But Remiſſion is aſcribed to the Apoſtles, and the Miniſters; as is manifeſt, Mat. 18. Joh. 20. 23.

A. The Apoſtles remit Sins, in that they are Signifiers and Declarers of God's Remiſſion.

The Church remitteth Sins, when, according to the Commandment of God, ſhe denounceth Remiſſion of Sins to the Repentant.

One Neighbour remitteth Sins and Treſpaſſes unto another, as concerning the Pardoning of the Private Offence.

Q. Whether is Remiſſion of Sins freely given?

A. Albeit God remitteth not our Sins unto us, except a moſt ſufficient Price or Puniſhment be firſt paid for them; yet he remitteth them freely unto us, for Chriſt's ſake.

Q. But

Q. But Christ did Merit Remission, therefore Remission is not Free?

A. It was God's Free Grace to give Christ unto us; and therefore whatsoever cometh by Christ, cometh freely.

Q. For what is Remission of Sins given?

A. Besides the Free Mercy of God, Remission of Sins is granted by the Vertue, Passion and Intercession of Christ:

Behold the Lamb of God, that taketh away the sins of the world. Joh. 1. 29.

Christ hath once suffered for our sins, the just for the unjust, that he might bring us to God. 1 Pet. 3. 18.

The blood of Christ cleanseth us from all sin. 1 Joh. 1. 7.

It pleased the Father, that in Christ should all fulness dwell; and by him, to reconcile all things to himself; and to set at peace, through the blood of his cross, both the things in earth, and things in heaven. Col. 1. 19, 20.

Ye are come to Jesus, the Mediator of the New-Testament; and to the blood of sprinkling, that speaketh better things than that of Abel. Heb. 12. 24.

By Christ we have redemption, through his blood, even the forgiveness of sins. Eph. 1. 7.

Q. How could it stand with the Justice of God, to punish Christ for us?

A. Christ was willing to be punished for

for our Sins; yea, he offered himself freely for us:

Eph. 5. 2. *Walk in love, as Christ hath loved us, and hath given himself for us, to be an offering and a sacrifice of a sweet-smelling savour to God.*

Chap. 5. 25. *Christ loved the Church, and gave himself for it, that he might sanctifie it.*

Tit. 2. 14. *He gave himself for us, that he might redeem us from all iniquity.*

Q. Doth not Christ as well deliver us from the Punishment, as the Guilt of Sin?

A. Yes, as plainly appeareth: And therefore what Judgments are executed upon the Elect, after Justification, are not properly Punishments, but Fatherly Corrections, and of Love:

Rom. 5. 1. *Being justified by faith, we have peace with God.*

1 Thes. 1. 10. *Even Jesus, which delivered us from wrath to come.*

The END of the *Catechism.*

A Preparatory SERMON

For the Worthy Receiving of the

Holy Sacrament

OF THE

Lord's Supper.

As it was Preach'd in

SERJEANTS-INN-CHAPPEL,

IN

Fleet-ſtreet, London.

By *JAMES CLIFFORD*, M.A.
Chaplain to the Honourable SOCIETY.

Pſal. xxvi. 6. *I will waſh mine hands in innocency, O Lord, and compaſs thine Altar.*

LONDON,
Printed for *J. Deacon*, at the *Angel*, in *Gilt-ſpur-ſtreet*, without *Newgate*, 1694.
And are to be Sold by the Bookſellers of *London* and *Weſtminſter*.

A PRAYER.

PRevent us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help, that in all our works begun, continued, and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord.

Let us pray for the whole State of Christ's Catholick Church, dispers'd over the face of the whole Earth, That it may please God to govern it universally in the right way.

Let us pray for the Lord's Anointed, King WILLIAM, *and* Queen MARY, *of* England, Scotland, France, *and* Ireland, Defenders of the Faith, *&c.*

For Catherine *the Queen Dowager, Princess* Anne *of* Denmark, *and all the Royal Family.*

Let us pray for all the Lords of Their Majesties most Honourable Privy Council, all the Nobility, Judges, Gentry and Commons of this Land, (* more-especially for the Honourable High Court of Parliament, now assembled.) * If Sitting.

Let us pray for the whole Body of the Clergy, whether Archbishops, Bishops, or other inferiour Priests and Deacons: And for a Supply of their Mortality, water with the Dew of thy Blessing the Two Famous Universities, Oxford *and* Cambridge; *and especially for this Honourable Society of Law and Equity. Last-*

Laſtly, O Lord, we return unto thee for a Bleſſing upon our ſelves here met together: O Lord, be preſent both with Speaker and Hearer; bleſs me, O Lord, that am to ſpeak, bleſs theſe thy People that are to hear; open unto me the Door of Utterance, that I may deliver thy Word plainly, powerfully, and profitably: open, we pray thee, not only the Ears, but the Hearts of theſe thy People, that they may receive the Word, not as the Word of ſinful Men, but as the Word of thee, the ever Living God, which is able to ſave their Souls: Grant, good God, that they may hear it attentively, conceive it readily, apply it wiſely, lay it up in their Memories faithfully, meditate and practice it in their Lives and Converſations conſcionably; ſo that it may prove to none of us the ſavour of Death unto Death, but unto every Soul here preſent the ſavour of Life unto Life, that hereby our Underſtandings may be enlightned, our Hearts purified, our Conſciences pacified, our ſinful Lives reformed, and our precious Souls eternally ſaved at the Day of the Lord Jeſus. Theſe, and all other needful Mercies, we beg at thy hands, for the ſake and worthineſs of Jeſus Chriſt the Righteous, the Son of thy Love, in whom thou art well pleaſed, in whoſe Name and Words we call upon thee, Our Father, *&c.*

1 COR. xi. 27, 28, 29.

Whoſoever ſhall eat this bread, and drink this cup of the Lord unworthily, ſhall be guilty of the body and blood of the Lord. — But let a man examine himſelf, and ſo let him eat of that bread, and drink of that cup. — For he that eateth and drinketh unworthily, eateth and drinketh damnation to himſelf, not diſcerning the Lords body.

THE *Apoſtle* having declared the true Inſtitution of the Sacrament, and the right End to be obſerved in the Celebration of it; *viz.* The perpetual Commemoration of Chriſt's Death, in the fore-going Words, — In the next place he ſhews the great Danger Men run into, by an undue and unworthy Participation of this Ordinance. — They commit a great Sin, which draws upon them great Judgments, both Temporal and E-

ternal; unleſs, by a diligent Examination of themſelves, the Sin be prevented, and the Puniſhment warded off.

In theſe Words, we have,

—*Ver.* 27. I. The Sin of Unworthy Receiving.

—*Ver.* 28. II. The Means to avoid this Sin; which is, careful Examination of one's ſelf *before* the Sacrament.

—*Ver.* 29. III. The Puniſhment which they incurr, who Commit the Sin, and Neglect the Means; and that is, *Judgment*, or *Damnation*.

—*Ver.* 27. *Firſt*, Here's the Sin of Unworthy Receiving laid down, *Whoſo ſhall eat this bread, and drink the cup of the Lord unworthily, ſhall be guilty of the body and blood of the Lord.*

1. In which Words we may take notice,

1. Of the Sin it ſelf.
2. Of the Quality of this Sin.

Firſt, Here's the Sin it ſelf, Unworthy Receiving.

There's a Twofold Unworthineſs,

1. Of

1. Of the *Perſon.* When the Perſon coming is Unworthy, that's not here meant; for ſo none is Worthy, can merit or deſerve this honourable Privilege.

2. Of the *Action.* When we come in an undue, unworthy, and unprepared Manner: when Men care not with what Minds, nor in what Manner they come to the Lord's Supper, but ruſh hand-over-head upon the Ordinance.

There are Three ſorts who Receive Unworthily.

(1.) The Ignorant.

(2.) The Superſtitious.

(3.) The Profane and Ungodly Ones.

1ſt. Such as are Ignorant: That come out of Cuſtom, rather than Conſcience; for Shame of the World (becauſe 'tis counted a Diſparagement not to be admitted to that Ordinance) rather than out of any Senſe, Apprehenſion or Deſire of the Benefit accruing by this Ordinance. Such as *diſcern not the Lord's Body,* are not able to look farther than that which they ſee with their Eyes: They, indeed, behold Bread broken, and Wine poured forth; but what the Meaning and Signification of thoſe things are,

they know not: They behold the Ceremony, but underſtand not the Myſtery: They talk of the Sacrament, but know not what it is, who inſtituted it, why it was ordained, to what End and Uſe it ſerves; and therefore their Receiving, cannot be
Rom. 12. 1. λογικὴ λατρεία, a *Rational* and *Intelligible Service*, and ſo is not acceptable to God.

2*dly*. The Superſtitiouſly Conceited, that attribute more to the Outward Elements, and External Adminiſtration, than is meet. The *Papiſts* lead the Van in this Brigade, who pervert the ſimplicity of this Ordinance, turning the whole buſineſs into a Tragedy, or Stage-Play, by their abominable, ridiculous and abſurd Geſtures and Actions, to the high Diſhonour of God, and grand Abuſe of this Sacred and Holy Inſtitution. And next unto theſe, follow many Ignorant and Superſtitious *Proteſtants*, who have many fond Conceits, and fantaſtical Opinions of this Ordinance, reſting in the *Opus operatum*, or Work done; — thinking that the bare Outward Actions and Elements are able to ſanctifie them; — That if they go Faſting, they have the more; if having Eaten ſomewhat, the leſs Benefit

nefit by coming: — That even the very Receiving of the Elements, is of great virtue to a ſick Man: — Or, That whoſoever Receives upon his Death-bed, muſt needs be ſaved, and go to Heaven.

3dly. Such as are Ungodly, and Profane, Proud, Covetous, Voluptuous, Drunkards, Swearers, Neglecters and Deſpiſers of God's Service, Scoffers and Jeerers at the Profeſſion of Religion, Envious, Malicious, Falſe-hearted, Deceitful, Diſſembling Wretches, that ſo they may carry it fair towards the World, regard not Inward Sanctity, Holineſs and Integrity at all; ſuch as come in the guilt of theſe Sins, unrepented of, unbewailed, unreſolved againſt; theſe are *Spots* in our holy Feaſts, as St. *Jude* ſpeaks, Bloaches, Stains and Reproaches to our Chriſtian Aſſemblies, and ſuch as give great Occaſion of ſuch Multitudes ſeparating and withdrawing themſelves from our Congregations; many profane, ungodly Perſons there are in theſe days, who will be railing and inveighing againſt Separatiſts and Independents, when they themſelves give occaſion to the being of ſuch. — *Ver.* 12.

Secondly,

Secondly, Here's the Quality of this Sin: It's very heinous; and they that commit it, are guilty of the Body and Blood of Chriſt. —— One would think this were a very hard Cenſure, of a Fault that ſeems not to be very great, That coming unworthily to the Sacrament, ſhould be Murther, and Blood-guiltineſs; nay, Guiltineſs of the Blood of the only begotten Son of God, and ſo as heinous a Sin as that which *Judas*, and *Pilate*, and the Jews, were guilty of, in Crucifying the Lord Jeſus Chriſt, the Prince of Glory. —— But the Quality of Sin is not to be meaſured by ours, but by God's Judgment of it: God calls it ſuch here, and we muſt believe it to be ſuch.

But how are they guilty? Not as principal Actors and Doers in the buſineſs, (for ſo the Jews were only guilty,) but as Acceſſaries and Abettors. For,

1. 'Tis a ſlighting of Chriſt's Death; a not laying of it to heart in a due manner. It implies, that we, in the ſecret of our Souls, conceive the putting of Chriſt to Death, was no ſuch heinous Offence; whenas we can behold the viſible Repreſentation of it in the Sacrament, without being

being at all affected with it; as if Christ had been a guilty Person, deserving to be used as he was; and the Jews had done an Act of Justice, in Crucifying him.

2. 'Tis an Injury and Abuse, that reflects upon the Person of Christ; as he that shall violate the Picture, Seal, or Arms of a King, offers an Indignity to the King himself, and shall be punish'd accordingly: so he that unworthily useth this Sacrament, or Memorial of Christ's Death, doth offer Contempt unto the Death it self.

3. 'Tis a sign we do not lay to heart the Sin of our Nature, which was the occasion of Christ's Dying. If Man had not sinned, Christ had not died. ——And therefore the Prophet *Isaiah* tells us, That *he was wounded for our transgressions, and bruised for our iniquities. All we like sheep have gone astray, and the Lord hath laid on him the iniquity of us all.* Hence it is, that in the Sacrament we should exercise Repentance; we should *look upon him whom we have pierced; and mourn for him, as one mourns for his only son.*

Chap. 53. 5, 6.

Zech. 12. 10.

'Tis a Tradition, That if the guilty Murtherer be brought to the sight of the Party murthered, or touch his Body,

Body, he'll presently fall a bleeding. The Sight of Christ crucified, whom we have murthered by our Sins and Transgressions, should cause our Hearts within us to mourn and bleed: —— We should undo that by Repentance, which we have done by Sin. —— But thus do not such as Receive unworthily, and so remain guilty of the Body and Blood, *i. e.* of the Death of Christ.

4. 'Tis a frustrating of the End of Christ's Death; and as to their particular, a shedding of the Blood of Christ in vain. Christ gave his Body to be crucified, and suffered his Blood to be shed, that he might nourish and preserve the Souls of the Faithful unto Everlasting Life. Hence it is, that he
Joh. 6. 55. says, that his *Flesh* is *Meat indeed*, and his *Blood* is *Drink indeed*. But to whom is it such? To those that feed on him by Faith. This was the End why Christ gave himself, that he might become the Bread of Life. But so cannot unworthy Receivers; and therefore the End of Christ's giving himself, as to them, is utterly frustrated and disappointed; and so they become guilty of the Body and Blood, *i. e.* of the Death of Christ; are interpretatively, and in effect,

Christ's

Chriſt's Murtherers and Deſtroyers.

Now 'tis a fearful thing to be guilty of any Man's Blood; yea, of a wicked Man's Blood: how much more, to be guilty of the Blood of the Son of God! of the Blood of God! *Deliver me, O God, from bloodguiltineſs* (ſays *David.*) It was a Sin, the guilt whereof lay exceeding heavy, yea, like a Talent of Lead, upon his Spirit. Pſal. 51.

'Tis an heavy thing, to have an hand in Man's Blood; nay, in a wicked Man's Blood. What a fearful Imprecation was that upon *Joab*, for the Blood of *Abner*, who was none of the beſt: *Let the blood of Abner, the ſon of Ner, reſt on the head of Joab, and on all his father's houſe; and let there not fail from the houſe of Joab one that hath an iſſue, or is a leper, or that leaneth on a ſtaff, or that falls on the ſword, or that lacks bread.* Yea, but what is it then, to have an hand in the ſhedding of Chriſt's Blood? The Apoſtle ſays, That *the blood of Chriſt ſpeaketh better things than the blood of Abel.* — But if we make our ſelves *guilty* of it, by coming unworthily and unpreparedly to the Sacrament, it ſpeaks no better things than the Blood of *Abel*: It then ſpeaks and cries as *Abel*'s Blood did, for Juſtice and Vengeance. 2 Sam. 3. 28, 29. Heb. 12. 24.

Now,

Now, woe be to him for whom Chriſt's Blood ſpeaks not; —but wo a thouſand times more to him againſt whom Chriſt's Blood cries.

Thus you ſee it is a very dangerous Sin, to come unworthily and unpreparedly to the Lord's Table.

APPLICATION.

Firſt Exhortation: Let us take heed how we come unworthily to the Participation of this Ordinance: Let us look to our Feet, when we come to God on this Errand, as the Preacher ſpeaks: *i. e.* ſeriouſly ponder and conſider of what Conſequence and Concernment the Buſineſs whereabout we go therein, is; — how much Comfort, Benefit and Advantage we ſhall have, by a due, worthy and prepared Coming; — but how exceeding miſchievous and prejudicial an unprepared Coming will prove.

But what Means (will you ask) may be preſcribed for the avoiding of this Sin, for the preventing of this Danger?

—*Ver.* 28. The Apoſtle doth this; *Let a man examine himſelf, and ſo let him eat of that Bread, and drink of that Cup.*

Here

Here is prescribed a diligent Examination of a Man's self, before he come unto the Sacrament.

1. Here's a Duty commanded; and that is, Examination of a Man's self: *But let a man examine himself*, &c. —*Ver.* 28.

2. The Time, or particular Occasion that requires it; and that is, before he come to the Sacrament.

It is the Duty of all such as desire to be made Partakers of the Sacrament of the Body and Blood of Jesus Christ, to prepare themselves, by serious and solemn Examination: *Sanctifie your selves, and come with me to the sacrifice.* 1 Sam. 16. 5.

The Jews were to *prepare themselves, before they eat of the Passover.* 2 Chron. 35. 6. *So kill the Passover, and sanctifie your selves, and prepare your brethren.* Exod. 12. 3, 6. And the *Paschal Lamb* was to be *separate, and set a-part four days.*

What was this Separation, but a standing Sermon of Preparation? When invited to our Neighbour's Table, how do we spruce up our selves? Shall we not dress our Souls, against we come to the *Lord's Table?*

REASONS.

1*st.* We come to meet God in the Sacrament; *And prepare thy self to meet thy God, O Israel.* Amos 4. 12.

2*dly.* Ac-

2 Cor. 9. 6.

2*dly*. According to our Preparation, ſhall be our Profit and Benefit: *He that ſows ſparingly, ſhall reap ſparingly.* To ſlight the Preparation, is a ſmall Benefit.

Gen. 44. 1.

Fill the mens ſacks with food, as much as they can carry. More Sacks; and the bigger the Sacks, the more Corn.

A prepared Heart, is a Veſſel that ſhall be filled at the Sacrament: Fill ſuch Mens Hearts with ſpiritual Bleſſings, with Vertue from Chriſt, with the Comforts of the Holy Ghoſt, with Encreaſe of Grace, ſays the Lord, at the Sacrament: Fill them with ſpiritual Food as full as they can hold; let them have as much as they can carry. The larger our Preparation, the larger our Veſſel; the larger our Veſſel, the larger our Comfort and Benefit.

3*dly*. None can come ſo worthily as he ſhould, when we have prepar'd our ſelves the beſt we can, but, alas, what a deal of Deadneſs and Dulneſs of Spirit, and Hardneſs of Heart, will come along with us? Nay, though a Man may have many Wants, and come far ſhort of what he ſhould be; yet if the Lord ſees that a Man ſets himſelf ſeriouſly to prepare himſelf, and that he takes Pains in the Duty,

that

that he may ſeek God ſincerely in the Uſe of the Sacrament, he will wink at Failings, and paſs by many Infirmities, ſo that they ſhall be no hindrance to his profitable and comfortable Receiving. Conſider, *For a multitude of the people, even many of Ephraim and Manaſſeh, Iſſachar and Zebulun, had not cleanſed themſelves, yet did they eat the paſſover otherwiſe than it was written: but Hezekiah prayed for them, ſaying, The good Lord pardon every one that prepareth his heart to ſeek God, the Lord God of his fathers, though he be not cleanſed according to the purification of the ſanctuary. And the Lord hearkened to Hezekiah, and healed the people. And the children of Iſrael that were preſent at Jeruſalem, kept the feaſt of unleavened bread ſeven days, with great gladneſs; and the Levites and the Prieſts praiſed the Lord day by day, ſinging with loud Inſtruments unto the Lord.* 2Chron.30.18, 19, 20, 21.

Hezekiah knew that Faith, and Sincerity of Heart, was more agreeable to God, than the Obſervation of theſe Ceremonies; and therefore he prayed unto God to pardon this Fault unto the People, which did not offend of Malice, but of Ignorance; *i. e.* did accept them as purified.

Numb. 9. 6. *They could not keep.*] *Viz.* Although there were no expreſs Law which ſhould exclude ſuch Perſons from the Paſſover, nevertheleſs there was a manifeſt Scruple grounded upon that. God, in any religious and ſacred Acts, required Purity in the Perſon acting or participating.

2 Chron. 30. 18. *Came before*] *Viz.* Becauſe the Practice of the Law (*Numb.* 5. 2.) to put ſuch Perſons out of the Camp, was not yet brought in.

— *Ver.* 19. *Of the Sanctuary.*] A Requeſt which every one made, who came into the Temple; being all to come there at the Feaſts, (*Lev.* 15. 31.)

— *Ver.* 20. *Healed.*] That is to ſay, held them as purified through his Grace, and by his gracious Pardon; and preſerved them from ſuch Diſeaſes and Plagues as ſuch a Diſobedience was accuſtomed to provoke and bring upon them, (*Exod.* 15. 26.)

— *Ver.* 21. *Unto the Lord.*] Ital. *Of the Glory of the Lord:* Hebr. *Of the Strength.* Theſe two Words, in the Hebrew, being often taken one for another: as much as to ſay, by which Inſtruments he is glorified, and his Power and Strength exalted.

Again, Not to come preparedly, as we are commanded, *Let a man examine himſelf*, &c. 1*ſt.* A

1*st*. A Matter of *Shame*.

2*dly*. Of *Danger*.

1. Of *Shame*. A Shame for a Man to come to a Great Man's Table in filthy Rags and Tatters: And is it not a ſhame to come rudely, unpreparedly, and unbeſeemingly, to the Lord's Table? (2 *Chron*. 30. 15.) The Prieſts and the Levites were aſhamed, and ſanctified themſelves, (as before.) A ſhame if foul Veſſels at the Sacrament, dirty Cloth, foul Napkin, foul Cup. Is it a ſhame that the Veſſels and Linnen ſhould not, in their kind, be handſomly fitted, and decently prepared? And is it not a ſhame, not to have our Hearts and Souls prepared? Is it a ſhame to have a foul Cup, and is it not a ſhame to have a foul and filthy Heart? ſhall precious Liquor be put into muſty and unclean Veſſels? Shall filthy, unhallowed, unclean Souls, be filled with ſpiritual Comfort?

2. Of *Danger*. To partake of the Paſſover unworthily, a very dangerous thing! and that made *Hezekiah* pray ſo earneſtly, (2 *Chron*. 30.) A dangerous Buſineſs to come to the Sacrament; a Matter of Life and Death, *Tremendum Myſterium*, Holy Judgment.

1 Cor. 11. 27. *1ſt. Danger: He that eats and drinks unworthily, is guilty of the body and blood of Chriſt.* Inſtead of Drinkers of Chriſt's Blood, are Shedders of his Blood: inſtead of *remembring* of Chriſt's Death, they *put* Chriſt to Death. An unworthy and unprepared Receiver becomes guilty of Chriſt's Blood. How ſo? Becauſe he doth as if he ſhed his Blood; he doth ſo as the Shedders of Chriſt's Blood did. For, look, as they that crucified and pierced Chriſt, poured not forth his Blood, that they might drink it, but only that they might pour it forth, and ſhed it; ſo he that doth unworthily and unpreparedly drink his Blood, receiving thereby no Profit or Benefit, he hath raſhly and in vain ſhed his Blood. Now, what a fearful thing it is, to be guilty of Chriſt's Blood: *Deliver me from blood-guiltineſs* (ſaith the Pſalmiſt.) Woe be to him that Chriſt's Blood ſpeaks not for; but ten thouſand times woe to him that Chriſt's Blood ſpeaketh againſt.

2d. Danger: He that comes unworthily and unpreparedly, not only receives no Good, but a great deal of Hurt. Good he receive's none, a vain Sacrament, Ordinance blaſted; and

and not only ſo, but a great deal of Hurt.

1. Inſtead of receiving Chriſt, receives the Devil. The Devil enter'd into *Judas*, after the Sop. Satan fills their Hearts worſe than before, ten times more Children of Wrath than before.

2. Inſtead of receiving that which may further Salvation, receives that which furthers Condemnation: *The Cup of Trembling.* Some poyſoned by Poyſon put into Wine, *Mors in Olla.* Stone inſtead of Bread; a Scorpion inſtead of a Fiſh. Zech. 12. 2.

3*d. Danger*: Bodily Danger.

4. It is a very dangerous thing, not to come to the Sacrament; to neglect God's Ordinance, in an unfrequent Uſe thereof, or utter Diſreſpect of it: He that *neglected Circumciſion*, was to be *cut off*, (*Gen.* 17. 14.) And we ſee that God would have killed *Moſes*, for neglecting his Child's Circumciſion, (*Exod.* 4. 24.) And ſee the place (*Numb.* 9. 13.) And we know the Severity of this Puniſhment, that neglected to come to that Supper of the King, (*Mat.* 25. 5, 7.) And to be without the Sacrament, and without Chriſt, and without God in the World, are joyned to-

gether, (*Eph.* 2. 11, 12.) Whil'ſt they were called *Uncircumciſion*, *i. e.* without God's Sacraments, they were without Chriſt, and without God in the World.

And the Neceſſity of the Uſe of the Sacraments, appears by this, That before the *Iſraelites* muſt enter into *Canaan*, they muſt be circumciſed, and eat the Paſſover, (*Joſh.* 5. 7, 10.) To teach, That all that will enter into the *heavenly Canaan*, muſt of neceſſity, in Obedience to God's Commandment, be Partakers of his Sacraments. It is very dangerous therefore to neglect the Sacraments.

And yet as dangerous as it is, not to come to the Sacrament; yet it is no leſs dangerous to come, if we come unpreparedly. Unprepared coming, is as dangerous as not coming at all.

It is with this Supper in the Sacrament, as it was with that Supper of the King's, in the Parable, (*Mat.* 22.) They that neglected to come, and abſented themſelves, they ſmarted. But (*ver.* 13.) there was one that came to the Supper, and yet he ſeems to be more ſeverely puniſh'd than thoſe that came not.

Now,

Now, ſhall Men be puniſh'd for not coming, and for coming too? this ſeems to be an hard caſe: (I am in a very great Streight, may many a poor Creature ſay, that begins to be convinced of the greatneſs of the Sin of neglecting ſo holy and uſeful an Ordinance of God, and of the unworthy and unprepared coming to it:) Yes, ſurely; if Men come not as they ſhould, their coming will not ſerve the turn. Mark that Queſtion, *Friend, how cameſt thou in hither?* Mat. 22. 12. He doth not ſay, Friend, how fateſt thou down? but, *how cameſt thou hither?* This ſhews us, that his Sin was not ſome Indiſpoſition that had overtaken him in ſitting down; but, that he did not look to fit and prepare himſelf before he came in.

So it is in the Supper of the Lord: A Man commits as great a Sin, in an unprepared coming, as in a profane not coming at all: He may expoſe himſelf to as great a danger by coming, as by not coming.

There is no Man that comes to the Sacrament, but God hath an Eye upon him, ἐκδικονομικὸς, *God's all-ſeeing and all-piercing Eye is upon him:* God takes ſpecial notice of him, to ſee how he comes prepared: If he

comes unworthily, he is like to hear of it to his ſorrow.

We come to the Sacrament, to enquire of God, to ſeek his Face and Favour, to receive Comfort and Conſolation from him. But whoſoever comes unpreparedly, inſtead of a gracious Anſwer, ſhall meet with an angry Queſtion, *Friend, how cameſt thou in hither?* A Queſtion, that put thoroughly home to the Conſciences of Men, will ſo aſtoniſh and affright 'em, that they ſhall not be able to ſay a Word for themſelves.

People, generally, will not endure that their Miniſter ſhould Catechiſe them, and Queſtion with them, to prepare them the better for the Holy Sacrament: But let ſuch know, God Himſelf will Catechiſe them; and put ſuch a Queſtion to them, as ſhall ſtrike them dumb and ſpeechleſs.

Now is it thus, That it is the Duty of all ſuch as deſire to be made Partakers of the Holy Sacrament of the Body and Blood of Jeſus Chriſt, are ſolemnly to fit and prepare themſelves for it by Examination? and that ſuch as come unpreparedly, come unworthily? Oh! the great Abuſe of that Holy and Sacred Ordinance, that hath been found among us, in admit-

admitting unworthy and unprepared Persons to the Participation of it? Surely, one Reason, and why the Sword, this day, drinks up so much Blood, and devours so much of our Flesh, is, because we have been guilty of the Body and Blood of Jesus Christ, in our unworthy Receiving of the Holy Sacrament. I beseech you therefore, for the sake of the ever Blessed and Adorable Jesus, who so freely laid down his Precious Life for you, and as you prize the Everlasting Happiness of your own Immortal Souls, that you would make it your utmost Care and Diligence so to direct your Lives and Conversations, that with prepared Hearts, and joyful Souls, you may chearfully approach the Holy Table.

Now, it follows, we should consider what this Preparation is, and wherein it stands.

This Preparation is Two fold, { *Habitual*, and *Actual*.

Habitual: There's somewhat that Men must have, and something that Men must do.

1. *Habitual Preparation* stands, in the having of all such Dispositions and Graces, or gracious Dispositions, as qualifie

qualifie and fit a Man for the Work of Receiving.

2. *Actual Preparation* ſtands, in the exciting and awakening of thoſe Graces and Diſpoſitions, and renewing of them when a Man is to Receive. Both theſe muſt be done by him that will Receive worthily. For there is a Two-fold Unworthineſs found in thoſe that come unpreparedly to the Sacrament of the Lord's Supper; an Unworthineſs of the Perſon, an Unworthineſs of the Action: when ſuch come to the Sacrament, as have no Right to the Sacrament; or when ſuch as have Right to it, come not in a right and due manner. It is in this Ordinance, as in the Preaching of the Word.

A Man that will Preach the Word, muſt firſt be habitually prepared for the Work, by having ſuch Gifts, Graces, Abilities, and Miniſterial Qualifications of Learning and Knowledge in the Scriptures, as are required to accompliſh and fit a Man for that Work: A Miniſter ſhould be a Man well read, and well ſtudied.

Now, though a Man be ſufficiently qualified, and proved and gifted for the Work of the Miniſtry, he will not on a ſudden ſtep up into the Pulpit, take

take a Text at adventure, and fall a Preaching; but, beſides his Habitual Preparation in the courſe of his Studies, he will ſtudy a freſh upon a particular Text, and for a particular Sermon, and beſtow ſpecial Pains for that particular Work.

I am no Prophet, I am an husbandman; for man taught me to keep cattle from my youth. Zech. 13. 5.

Ye men and brethren, if ye have any word of exhortation for the people, ſay on. Act. 13. 15.

Every Scribe inſtructed unto the kingdom of heaven, brings forth out of his treaſure things new and old. Mat. 13. 52.

Now, thus it is in the caſe of the Sacrament; there muſt be an *Habitual Preparation*, and an *Actual*.

Think him to be ſaved by him in his own way; whereupon God beſtows his Son upon the poor Sinner, and in due time crowns all with the Aſſurance of his Love in particular, by the infallible Teſtimony of the Spirit.

Now, Chriſtians, How hath the Caſe been with you? What Experience have you had of theſe workings? Did you ever ſee your ſelves to be loſt and undone Creatures? Was the News of a Saviour ever as welcom

welcome and acceptable to you, as a Pardon to a poor Malefactor ready to be turn'd off the Ladder? What longings, thirſtings after Chriſt? Have you beſieged Heaven with ſtrong and earneſt Cries and Groans after Chriſt? Hath the Kingdom of Heaven ſuffered Violence by reaſon of you? Hath Chriſt been ever precious in your eſteem? *&c.*

2. But, *Secondly*, Conſider how Faith works; what the Fruits and Effects of it are; and by that judge: It purifies the Heart; it begets a ſtriving againſt, and reſiſting of Sin and Corruption; it draws the Heart to a Dependance upon God in all Eſtates and Conditions; it truſts God, as well for a ſupply of Outward Neceſſaries, as for Eternal Salvation it ſelf. —— And (which I ſhall only inſiſt upon) it cauſeth a Man to have reſpect unto all God's Commandments, to yield univerſal Obedience, without Diſpenſation. A True Believer doth not allow himſelf in the Omiſſion of any known Duty, or in the Commiſſion of any known Sin: If he do ſin, 'tis out of Weekneſs and Infirmity, or through Violence, and Suddenneſs of Temptation; but 'tis not out of Wilfulneſs and Preſumption:

tion: He may fall into Sin, but he doth not live and lie in the Practice of Sin; he doth not make a Trade of it. Judge therefore how the Case stands with you in this respect: — Are all, or any of God's Commandments grievous to you? Do you make a trade of Lying, Swearing, Drunkenness, Profaning God's Day, Scoffing at Religion, *&c.* Oh! 'tis to be feared, you are far from Believing, and so cannot partake worthily of this Ordinance.

A Second Grace, is, *Repentance*: Which may be described to be a spiritual Sorrow for Sin, joyned with a true Hatred and Detestation of it. It implies,

1*st.* A Conviction and Acknowledgment of Sin. A Man doth not deny, conceal, or seek to hide his Sin, or justifie himself, and stand stoutly upon his own Vindication and Innocency, (when his own Conscience is privy to the contrary,) but with holy *David*, he doth freely and ingenuously confess and acknowledge his Sin, and that particularly: *Against thee, thee only have I sinned: Wash me, cleanse me, deliver me from blood-guiltiness.* Psal. 51. 4. —*Ver.* 14.

2*dly.* It implies inward Grief, and Sorrow of Heart for Sin, and the Offence

Offence given thereby to God: It
2 Cor. 7. 11. causeth the Sinner to *ſorrow after a godly ſort.*

3*dly.* It implies an inward Hatred and Diſlike of Sin, an Averſion and turning away of the Heart from Sin: ſo that whereas a Man before had a ſecret Love and Liking to it, now he comes to ſee the Uglineſs and Deformity of it, to loath and deteſt it, as an Offence to God, the great Enemy of his Soul, and Bane of all his Peace and Comfort.

4*thly.* It implies a leaving and forſaking of Sin, and a practiſing of the contrary Good. Amendment and Reformation of Life, is the great Fruit, Evidence and Effect of true Repentance. He that confeſſeth Sin, profeſſeth Sorrow for Sin, and Deteſtation of Sin, and yet continueth in the Practice of Sin: He that by his Practice licks up thoſe Sins, which he ſeemed to have vomited up by Confeſſion, there are ſeven Abominations in his Heart; he may ſeem to repent, he may think he repents; but the truth is, he deceiveth himſelf and others. For 'tis Reformation, and Amendment of Life, that crowns Repentance, that argues it to be ſound and
Iſa. 1. 16. ſincere. *Waſh you, make ye clean, put away*

the

the evil of your doings from before mine eyes; ceaſe to do evil, Learn to do well, &c. —*Ver.* 17. Repentance without Reformation, is no better than Abomination.

Examine therefore thy ſelf upon this Point. Do'ſt thou, with *Adam*, ſeek to hide thy Sin? Do'ſt thou deny it? extenuate it? excuſe it? juſtifie it? Or, though thou confeſſeſt it in thy Mouth, yet is there a ſecret love and liking to it in thy Heart? Do'ſt thou roul it under thy tongue, as a ſweet Morſel? Is it with thee, as St. *Auguſtin* confeſſeth it was with him, before his Converſion? he prayed, That God would be pleaſed to ſuppreſs and ſubdue in him the Luſts of Concupiſcence; and yet he was afraid God ſhould hear his Prayers, in regard of the ſecret liking he had of thoſe Luſts. Is there no Amendment and Reformation of thy Life, but thou art as vile, as wretched, as profane and ungodly, as hypocritical and deceitful, *&c.* as ever? Alas! thou dwelleſt far from Repentance: *Saul*, and *Judas*, and *Cain*, and many that are now in the Pit of Deſtruction (for ought I know) have repented as much as that came to.

Thirdly, They that would come worthily to the Lord's Table, muſt examine

examine themſelves in point of Love and Charity, whether this Grace be in them of a truth, yea, or not.

Now, Love is an Affection of the Heart, whereby we wiſh Good to our Neighbour, as to our ſelves; and are willing, in what we are able, to do him that Good we would have done to our ſelves in his Caſe.

Now, this Love is to be conſidered, either as reſpecting the Godly, or as it reſpects all Men in general.

1. Love to the Godly, is then right and ſincere, when 'tis to all that fear God, Poor as well as Rich, Low as well as High, Mean as well as Honourable; when we have reſpect to him that is clad in *vile Raiment*, as well as to him that wears the *Gold Ring*, and is arrayed in *goodly Apparel*, (as St. *James* ſpeaks.) —— He truly loves a righteous Man, in the Name of a righteous Man, that loves him becauſe he is ſuch; that can place his Affection where God hath placed his; that can love a Saint, though he be poor, mean and contemptible in the eſteem of the World.

Jam. 2. 2, 3.

2. Love to the Godly is then right and ſincere, when 'tis conſtant at all times, as well in Adverſity as Proſperity: He truly loves Chriſt, that will own

own Christ in his persecuted Members; that will visit them in Prison; that will not be ashamed of them, when they are under the Cross. 'Twas an Argument of a truly godly and Pious Affection in *Obadiah*, when, in the time of Persecution, he shelter'd and protected the Lord's Prophets, hiding them by fifties in Caves, and feeding them. And 'twas the Honour of *Onesiphorus*, that he was not ashamed of *Paul*'s Chain. 2 Tim. 1. 16.

Now, examine thy Heart upon this Account: How standest thou affected to those that fear God? Are they the Object of thy choicest and intire Affection? Or, Dost thou hate them; malign them in the secrets of thy Soul; scoff at them, deride them, injure them? — Or do'st thou carry a Respect towards those that fear God, and are withal Rich, Honourable and Great in the World; but in the mean time, Despisest those of lower Rank, and meaner Condition? It may be, they are more Eminent in Grace and Goodness, than the other. — And art thou ashamed to own the Servants of Christ, in their Adversity? Do'st thou then look strangely upon them? Do'st thou flinch, and shrink

back, when thou ſeeſt them haled to Priſon, Convented before Earthly Tribunals? *&c.* 'Tis to be feared, thy Heart is not ſincerely affected; neither is there that Love to the Image of God, which ſhould be in all the Children of God.

2*dly*. How ſtandeſt thou affected to thy Neighbours in general?

1. Is there a ſympathy and fellow-feeling in thee of thy Brother's Condition? Art thou grieved for the Afflictions of *Joſeph*? Art thou affected with the Miſeries of others? Do'ſt thou mourn with them that mourn? grieve with them that grieve? Do'ſt thou pity them? pray for them? help and relieve them, according to thy Ability, and as thou haſt Opportunity? —— So, Do'ſt thou rejoyce in the Welfare and Proſperity of thy Brother? Art thou ſo far from envying him, and repining at him (a thing too common in the World now a-days) that it doth thee good to ſee him thrive and proſper? This is an argument of true Love and Charity. But, it may be, thou haſt no Bowels of Pity and Compaſſion towards thy Brother in Miſery; thou ſhutteſt up thine Heart, and withdraweſt thy Hand from him: It may be thou art one

one that envieſt and repineſt at the Proſperity of thy Neighbour; thou art lean, becauſe he's fat; thine Eye is evil towards him, becauſe God is good to him: Oh! thou art an uncharitable Wretch! And how dwelleſt the Love of God in thee, when thou haſt no Love to thy Brethren?

A Second Note of True Charity, is, when a Man is willing and ready to pardon and remit Offences done unto him; and to ſeek Reconciliation where he hath given Offence.—— Indeed, this is a very hard Matter to put in practice, Mens Hearts are ſo full of Pride, Scorn, Rancour, Malice and Revenge.—— But a truly Charitable Man will do for Man, as God hath done for him, who hath freely pardoned him for greater Offences; and though he were the offended Party, yet firſt ſought Reconciliation with him. And therefore, how far are thoſe implacable, revengeful, and irreconcilable Spirits, who know not how to pardon an Offence, or to paſs by an Injury; but, *Æternum ſervant ſub pectore vulnus*, carry an everlaſting Grudge with them; will watch an Opportunity of Revenge, though it may be ſeven Years hence? How far, I ſay, are theſe implacable and re-

vengeful Spirits from that Love and Charity which becomes Men, more-eſpecially Chriſtians?— Are there not many come to the Sacrament with this Mind, that will profeſs they are in Charity with all the World, freely forgive all, owe no Man ill Will? But as the Serpent is ſaid to lay down her Poyſon while ſhe drinks, and afterwards ſwallows it up again; ſo theſe ſeem, while they come to the Lord's Table (which ought to be a Bond of Chriſtian Love and Charity) to lay down their malicious and revengeful Thoughts, but afterwards will re-aſſume and take them up again to the purpoſe. Such Hypocriſie and Impiety God will certainly find out, and ſeverely puniſh.

Thus you ſee wherein and how we are to Examine our ſelves, before we come to the Lord's Table: It may be demanded what is to be done, if, after Examination, we find our ſelves Unworthy?

R. They that find their wants of theſe Graces, that do unfeignedly bewail and mourn for them, that make it their humble and earneſt Prayer to God for Redreſs; theſe are, indeed truly Worthy, though not ſo worthy as they would be.

But

But now, they that neither have these Graces, nor yet care for them; that are in no wise sensible of their spiritual Wants, mourn not under the same, &c. these are utterly Unworthy: These are no better than Dogs, and such as are to be excluded; and 'tis to be hoped Authority will, in time, furnish us with a Staff to keep them off.

As for poor, humble, contrite, mourning Hearts, &c. though they may be conscious to themselves of much Unworthiness; yet let them not draw back, but come with holy Fear, and humble Reverence: And with a word of Direction to such, how to behave themselves there, I shall conclude.

1. Know what your Minds must be fixed and think upon in the Sacrament.

2. What Affections are to be stirred up in you at the Sacrament.

For the *First*: Your Thoughts are not to dwell upon the Outward Elements and Actions of the Sacrament; but to be raised up to a Meditation upon Christ's Death, and the Benefits thereof.

The Bread and Wine, separated by Consecration to this holy Use, should

re-mind us of Chriſt's being fore-ordained, and ſet a-part by God, from all Eternity, to the work of Man's Redemption.

The Breaking of the Bread, and the Pouring forth of the Wine, ſhould bring to our remembrance how Chriſt was torn in his Body with Wounds and Stripes, and tortur'd in his Soul with the ſenſe of his Father's Wrath and Indignation, and that for our Sins and Tranſgreſſions.

When the Miniſter offers to thee the Bread and Wine, think of Chriſt given to thee of God freely, and freely giving himſelf to thee, if thou wilt receive him.

When thou receiveſt and eateſt thoſe Elements, think on Chriſt, the living Bread, that gives Life to thy Soul, and by his Merits preſerves it from Eternal Death. Let thy Heart cleave unto him by Faith; throw thy ſelf into his Arms; waſh thy Soul in his Blood; hide thy ſelf in the Holes and Clefts of this Rock, from the ſtormy Tempeſt of God's Wrath.—This is the Life of this holy Sacrament; without which Spiritual Applications, all is but a dead and empty Ceremony.

Now,

Now, of the Affections that muſt be excited and ſtirred up in this Ordinance:

1. Our Hearts muſt be drawn to a firm relying and dependance upon Chriſt, as an All-ſufficient Saviour, having paid the utmoſt Farthing, and trod the Wine-preſs, defeated all the Powers of Darkneſs, and purchaſed for us a Kingdom that cannot be ſhaken. Let not greatneſs and difficulty of the Work of Redemption, terrifie us; Chriſt hath finiſhed.

2. The ſight of Chriſt Crucified, ſhould beget in us a godly Sorrow for our Sins, that were the *Judaſſes, Pilates, Jews. Mourn over him.* Zech. 12. 10.

3. Thankfulneſs: Becauſe by Chriſt's Death, is purchaſed for us the greateſt Bleſſing that ever was, Pardon, Reconciliation, Grace, Glory.

2. On our part, the greateſt Undeſert that might be.

3. Infinite Diſproportion betwixt Chriſt and us, the Juſt for the Unjuſt; the Prince of Glory, for Vaſſals of Baſeneſs.

4. Love unto Chriſt. How ſhould we love Chriſt, that *loved us, and gave himſelf for us!*

1. A Man muſt Examine himſelf, after he is come from the Sacrament,

to consider what Comfort and Encrease of Grace he hath received, what quickning Vertue and Refreshment he hath found to flow out of Christ into his Soul. Now, upon such Examination, a Man shall find that it hath been well with him at the Sacrament, or that it hath not, and so accordingly he is to proceed.

First then, If a Man hath found no Joy, Comfort, or Enlargement; but, upon Examination, finds that he hath been unfruitful, dead, and dull, then two things are to be done.

1. Suspect thy self, that thou hast been failing either in thy Preparation to, or Performance of the Duty. Labour therefore to find out what it was that hinder'd the Efficacy of the Sacrament, and be seriously humbled for it. Yea, if we can but be sensible of our Senselessness of Heart,—that holy Duty, and truly mourn for it, we need not be much disheartned; because this is one Fruit of the Life of Christ, which was undoubtedly received in the Sacrament.

2. Endeavour by after Pains and Humiliation, to quicken and awaken the Efficacy of the Sacrament: For we must know, Sacraments do not always work for the present,

but

but the Efficacy may come afterwards.

The first Sacrament of the Supper the Disciples receiv'd, 'tis like they found not the Efficacy of it for the present; for then they understood nothing of Christ's Death, neither could it sink into their Heads that He should die: but yet afterwards, when they came more clearly to understand the Mysteries of Redemption, and the whole Doctrine of Christ, no question but they reaped the Benefit of that Ordinance, which then they fully understood not.

'Tis with the Sacrament, as with the Word. Many a Man hears the Word, and, in some measure, minds it; but for the present, it hath no Effect at all. It's possible it may work many Years after. A Sermon preach'd seven Years before, may prove the Means of a Man's Conversion seven Years after. We have an Example in that kind; *All things that John spake of this man, were true: And many believed on him there.* This is written of some of *John*'s Hearers. *John* had preach'd Christ before: They did not thereupon believe in Christ when he preach'd. *John* was dead and gone; but now, when Christ comes among them, Joh. 10. 41, 42.

them, they, upon *John*'s former Sermons, preach'd a great while before, do now believe. *John* was dead, but not his Word ; that works, while he lies in his Grave. Thus alſo may it be with the Sacrament: it doth not always preſently work; it may and doth work with ſome a long time afterwards, when a Communicant, humbled for his Unprofitableneſs in the Duty, endeavours, by after-Diligence and Humility, to quicken and put Life into it ——— Though we have miſcarried in our Preparations to the Sacrament, and Diſpoſition in the Sacrament ; yet may the Vertue, Efficacy and Comfort of it be recovered by after-Diligence, and after-Humiliation. — But if, when the buſineſs is once over, Men ſhall never look back, nor reflect upon it more, ſo as to be humbled for their Deadneſs, Hardneſs and Indiſpoſition in the Duty, and have no care to make up that by after-Diligence, which was wanting in the preſent Performance, no marvel though they receive no Benefit or Advantage by it.

But, *Secondly*, If, upon after-Examination, and a Review of the Buſineſs, we find that we were refreſhed, our Hearts comforted and enlarged,

that

that we had Vertue from, and Communion with Chriſt.

1. Let us bleſs God with our whole Soul, for his Mercy and Goodneſs to us; and with all thankfulneſs acknowledge his gracious dealing with us.

2. Let us be careful to keep up and maintain that gracious and holy frame of Spirit which we brought from the Sacrament. Pray we as *David* did for the People, when he ſaw them in a good frame of Spirit, and that they offered willingly and freely towards the Building of God an Houſe: *O Lord, keep this for ever in the imagination of the thoughts of the heart of thy people.* — 1 Chron. 29. 18. So, when we find a good frame of Heart wrought in us at the Sacrament, we ſhould pray and endeavour that this frame of Heart might be ſtill upheld and continued in us. — We ſhould endeavour to keep alive as long as may be, that holy fire that was kindled in our Hearts in the Uſe of the Sacrament.

It's a great fault in us, when we come from the Sacrament, that we have no care to keep our Hearts in good frame, by Prayer, Meditation, or good Conference, but preſently fall a diſcourſing about ſecular Buſineſs, or fooliſh, idle and unprofitable Matters.

Matters. This is a dangerous quenching of the Spirit, and tends to the hardening of the Heart; as thruſting red-hot Iron into Water, makes it harder. Such ſudden coolings and dampings of ſpiritual heats got in holy Duties, cannot be without much Danger to the Soul.

A *Second* thing to be look'd into, is, A great care to make good and perform that Vow of New Obedience which we have renewed with God, in the Sacrament. Our Hearts are very ſlippery (like a Bullock unaccuſtom'd to the Yoke,) and Satan is very ſubtle to draw us ſpeedily to a breach, and therefore it concerns us to be watchful.

The Devil is exceeding deſirous to go in, and go down after a Sacramental Sop. No ſooner was Chriſt Baptized (*Luk.* 3.) but (*Luk.* 4.) preſently after the Sacrament receiv'd, he ſets fiercely upon Chriſt with all his might, ſtrength and skill, in his Temptations; ſo he lies upon the catch to tempt us, immediately after we come from the Ordinance: And therefore we muſt have a ſpecial care to keep our Covenants, and to expreſs the Power of God's Ordinance in the Holineſs and Obedience of our Lives.

We

We muſt have a care to walk cloſely with God, to forſake all former Sins, to perform all Duties of Obedience, formerly neglected.

Elias, after he was fed by God, went in the ſtrength of that Food, Forty Days, and Forty Nights together. So ſhould we walk in the ſtrength of our Sacramental Food many Days, and ſhew that indeed we have received Strength from it, and by it, by keeping our Covenants with God, of Holineſs and Righteouſneſs. 1 King. 19. 8.

Novus Dies, Novos Mores. Now God requires we ſhould take up new Thoughts, Reſolutions, Endeavours, that we ſhould lead new Lives.

It ſhould be with us, after our Communion with God in the Sacrament, as it was with *Jacob* after his Communion with God in *Bethel: Then Jacob lifted up his feet, and came into the land of the people of the Eaſt.* He lift up his Feet, went with Strength, Spirit, and Chearfulneſs. So, when we have had Fellowſhip with God in the Sacrament, in the Strength of the heavenly Food we ſhould lift up our Feet, and go on chearfully in God's Ways. Gen. 29. 1.

'Tis

Luk. 4. 1. 'Tis ſaid, That Jeſus returned from his Baptiſm in *Jordan*, full of the Holy Ghoſt, to be tempted of the Devil He went from the Sacrament full of the Holy Ghoſt, and full of Power againſt the filthy Ghoſt. So ſhould we riſe from the Sacrament, full of the Holy Ghoſt, full of Power, and ſpiritual Strength: *Tanquam Leones Ignem ſpirantes*, Like Lions breathing Fire, (as St. *Chryſoſtome* ſpeaks,) that ſo we may be Terrible to Satan, and Powerful againſt our Luſts.

Eph. 4. 28. That which St. *Paul* ſpeaks, muſt be eſpecially remembred, *Let him that ſtole, ſteal no more.* Let him that ſwore, ſwear no more; that uſed to lye, be drunk, unclean, *&c.*

Eccl. 5. 4. do ſo, be ſo no more. We do interpretatively, and in effect, Vow this in the Sacrament.

Reaſon thus with thy ſelf therefore; I have been at the Sacrament; I have there vowed, and taken the Sacrament upon it, That I will forſake my Sins, become a New Man: And with this ſtop the Mouth of the Devil, when he ſhall tempt thee to Evil, either by himſelf, or Inſtruments, [*Chriſtiana ſum.*]

Many

Many come to the Sacrament, and there vow New Obedience; and yet when once the Action is over, O! how ſoon are their Vows forgotten.

'Tis ſaid, That *the people ſate down to eat and drink, and roſe up to play.* How many ſit down to eat and drink the Sacramental Elements; and that done, riſe up to play? To what play? To play the Beaſts, the Swine, the Wantons, the Wretches; and ſo make themſelves, by ſuch Receiving, two-fold, more the Children of the Devil than they were before. Exod. 32. 6.

The *Abaſſines*, after the Receiving of the Sacrament, think it not lawful for 'em to Spit on that Day, till the Setting of the Sun. This is Superſtition; and yet ſuch Superſtition, as ſhall condemn the Profaneneſs of many among us.

They that hold it unlawful ſo much as to Spit that Day; would they, out of Exceſs of Drunkenneſs, Spue that Day? They that will not Spit that Day; would they endure the helliſh Drivel of ungodly Oaths, and unſavoury, rotten Communication to fall from their Mouths that Day? They that would not Spit that Day; would

would they in that Day ſpit in God's Face, as our common Swearers and Blaſphemers do?

1 Cor. 10. 4. The Rock followed the *Iſraelites*: The Water iſſued out of the Rock (according to ſome) followed them as they journeyed, and ſtreamed after them in their removes: ſo ſhould we have a care that the Vertue and Efficacy of the Sacrament ſhould follow us, and ſtream after us, all the while we are travelling in the Wilderneſs of this World.

Unleſs it be thus with us, we horribly pollute and take God's Name in vain, and make our ſelves guilty of Spiritual Perjury, in the ſight of God. And woe be to that Man that breaks Covenant with the Great God of Heaven and Earth! who will not be mocked, who will not be baffled, who will be a ſwift Witneſs againſt all ſuch as groſly take his glorious Name in vain, and ſo foully pollute his Holy Ordinance.

You ſee then, how much it concerns us to walk Holily, Circumſpectly, Faithfully, after our Participation of this Bleſſed and Holy Ordinance.

Doct. It

Doct. It is a neceſſary Duty required of every one, before he come to the Sacrament of the Lord's Supper, That he examine himſelf diligently and carefully.

Queſt. *Wherein doth this Examination conſiſt?*

Reſp. In a diligent Enquiry, Whether we have thoſe Graces, or not, which are requiſite to be found in every one that would come Worthily to this Ordinance. They are Three, *Faith*, *Repentance*, and *Charity*.

Without *Faith*, we cannot feed on Chriſt, or drink his Blood. Without *Repentance*, we cannot mourn over Chriſt, whom we have pierced by our Sins, and crucified by our Tranſgreſſions; which is a Duty to be exerciſed in the Sacrament. And without *Love*, we have neither Union with Chriſt the Head; nor yet with the Faithful, who are the Members of Chriſt's Myſtical Body.

Firſt therefore, we are to examine our ſelves in Point of Faith.— Now,

we may judge of the Truth of this Grace, by taking into our ſerious Conſideration,

1*ſt*. How it is Wrought.

2*dly*. How it Works.

'Tis wrought by the Miniſtry of
Rom. 10. 17. the Word : *Faith cometh by hearing*.

1. Convincing us of our Miſery and Wretchedneſs, by reaſon of Sin, Original and Actual, the Sin of our Nature, and the Sins of our Lives.

2. Terrifying us with the Threats of the Curſe Internal, External, Eternal.

4. Humbling us, and laying of us low, in the ſight of God.

4. Revealing unto us the Lord Jeſus Chriſt, in his Fulneſs, and All-ſufficiency to Save, in his Willingneſs and Readineſs to Embrace poor, contrite, broken-hearted Sinners.

5. Working the Heart to an inſatiable Hunger and Thirſt after him;

to a Willingneſs to accept of him upon any Terms; to a Contentedneſs to do, or be any thing, ſo we may but have him.

6. To a Recumbency and Relying upon him alone for Life and Salvation; and a Reſignation of our ſelves up unto Him: *To whom*, &c.

A PRAYER After Sermon.

ALmighty God, our Glory and our Hope, our Lord and Maſter, the Father of Mercy, and God of all Comfort, we preſent to thee the Sacrifice of a thankful Spirit, in humble and joyful Acknowledgment of thoſe infinite Favours by which thou haſt ſupported our State, enriched our Spirits, comforted our Sorrows, relieved our Neceſſities, bleſſed and defended our Perſons, inſtructed our Ignorances, and promoted our Eternal Intereſts. Amen.

We praiſe thy Name for that Portion of thy holy Word of which thou haſt made us Partakers this Day; Grant that it may bring forth Fruit unto thee, and unto Holineſs in our whole Life, to the Glory of thy Holy Name, to the Edification of our Brethren, and the eternal Comfort

Comfort of our Souls in the Day of our Lord Jeſus. Amen.

Have Mercy on all that deſire, and all that need our Prayers: Viſit them with thy Mercy and Salvation; Eaſe the Pains of the Sick, Support the Spirits of the Diſconſolate, Reſtore all that are Oppreſſed to their Rights: Remember them that are appointed to die, give them Comfort, perfect and accept their Repentance, give them Pardon for Jeſus Chriſt's ſake, that in the Glories of Eternity they may magnifie thy Mercy for ever and ever. Amen.

Hear the Cryes of the Orphans and Widows in their Calamity: Let all their Sorrow be ſanctified, and end in Peace and Holineſs, in the Glorification of thy Name, and the Salvation of their Souls. Amen.

Lord, pity and pardon, direct and bleſs, ſanctifie and ſave us all: Give Repentance to all that live in Sin, and Perſeverance to all thy Sons and Servants; for his ſake who is thy Beloved, and the Foundation of all our Hopes, our Bleſſed Lord and Saviour Jeſus: To whom, with the Father, and the Holy Spirit, be all Honour and Glory, Praiſe and Adora-

Adoration, now, and for evermore. Amen.

The Peace of God, which paſſeth all Underſtanding, keep your Hearts and Minds in the Knowledge and Love of God, and of his Son, Jeſus Chriſt, our Lord; and the Bleſſing of God Almighty, the Father, Son, and Holy Ghoſt, be amongſt you, and remain with you always. *Amen,*

FINIS.

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